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"THE KING'S BUSINESS"—THE UNITY OF THE KINGDOM.

(Sixth and Closing Study.)

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

THE KING'S Business is the greatest business on earth. It calls for vision, for organization, for recruits, for education, for money, for prayers.

The "Unfinished Task" that has been brought before us is tremendous but the unused resources of the church are almost limitless. The magnitude, difficulties and urgency of the work demand the best possible use of all our resources.

One billion of people to be reached with the message of life—people of different lands speaking different tongues! The Bishop of London has said, "The task is too great and too difficult for any one body to accomplish. Even if that one Christian body might hope to accomplish it in many generations, we cannot wait for it, for these multitudes are passing away and before they die they are entitled to know of the Lord who died to save them."

If we are to carry out God's plan for the world it must be by a *united church*. There are many evidences of a growing spirit of unity among different denominations. This United Mission Study course is just one of the many movements which proves that we can lose sight of non-essential differences as we face our one great common task.

CHRISTIAN UNITY IN THE MISSION FIELDS.

We rejoice in the change that has come in the spirit of the church. Had it not been for foreign missions it is doubtful if we should have progressed as far as we have. It is important to emphasize the fact that it is the mission field that is leading the way in the matter of unity. It is natural that it should be so for several reasons. One missionary said, "The difference between a Methodist and a Presbyterian looks very small when one stands in presence of people who worship a cow." Missionaries who are in the presence of non-Christians realize that the evangelical churches are agreed on the real fundamental and essential truths of Christianity—the God of love and salvation through His Son. As they have stood in lonely places they have welcomed any fellowship with their own Christian countrymen. This has drawn them together in bonds of Christian love.

The earliest expression of this spirit of cooperation was the bringing together of the missionaries of different churches

for conference and prayer. Many baffling, perplexing problems were continually coming up and it was natural that they should seek each other's counsel. Some of these conferences have been irregular but some are regular features of the work. In cities like Calcutta, Madras and Shanghai, where different denominations are at work, these meetings are held monthly.

Up in Sialkot, India, in our own mission, a wonderful prayer conference is held every year in October. Missionaries and native workers from various denominations meet for ten days of prayer and fellowship and that great meeting tent has proven a veritable power-house for all northwest India.

Single departments of work began to have conferences and combinations in work. There is a Medical Mission Council in South India; a Christian Women's Workers' Association for West India, and so on. Such combinations aim at conservation and mutual helpfulness. In India there is the South India Missionary Association which has a membership of four hundred and fifty. Its line of activity is varied. Such matters as preparing literature and examining new missionaries in language study fall within its scope. North India and Peking, China have union effort in giving new missionaries help in the study of the language.

Christian literature is put out by united societies in many fields. The Nile Mission Press of Cairo, Egypt, the Book and Tract Society of Korea, The Christian Literature Society for China are all examples. The great Bible societies rest entirely on an interdenominational basis. When a new translation of the Bible is to be made, men from various churches are sought. Supposing that one mission had translators available for the work of translating the Bible it would not be as satisfactorily done as if there were representatives from different missions. There would be enormous waste of time and money if each denomination translated its own Bible as well as "unspeakable loss in the quality of the translation." "On the whole there is no sphere of missionary work in which the value of cooperation has been tested and appreciated more than in the translation, publication and distribution of the Word of God; and not least among the fruits of this work must be reckoned the friendships which have been formed between men separated ecclesiastically and diverse in nationality but called to work around the same translation board."

In higher educational work many denominations are cooperating. This is true in Korea and particularly in China. In West China, the Canadian Methodists, English Quakers and American Methodists have united in most of their schools. In Foochow in Southern China, the Methodists and the Congregationalists have united in the theological school and the Methodists have united with the Anglicans in the medical school.

After long discussions the different denominations in China seem to have come to a practical agreement and have joined hands under the common name "The Christian Church in China." Bishop Bashford of the Methodist church says, "We believe that our agreement upon a common name, a common policy for all our churches, upon union in all our higher educational work, upon a common translation of the Bible, and with a committee meeting periodically to carry out the policies already adopted and to devise additional steps for cooperation, will enable us to avoid much of the denominational rivalry which pre-

vails in the United States, and to use all the men and money placed at our disposal for the most rapid evangelization of this nation."

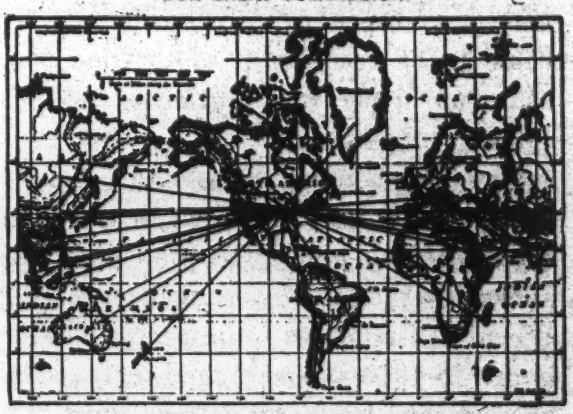
In many of the foreign fields the denominational names are left behind and the infant church on foreign soil does not perpetuate the family name. Much of the work is known by the name, "American Mission" "suggestive of the fact that such work is to be thought of as a missionary effort which aims to carry to the non-Christian world the full, rich content of our American Protestant Christianity."

It was agreed at the outset in the Philippine Islands that the Evangelical churches should all bear one common name and "The Evangelical Union of the Philippine Islands," has so divided the field that many of the people are unaware that there is more than one Protestant church.

From a very recent periodical we get the following: "The spirit of federation and cooperation in Mexico among churches of different names finds expression in the adoption of plans covered by these recommendations, First, One religious newspaper consolidating the *nine* now existing. Consolidating the three publishing plants in one. Second, A uniform set of Sabbath school lessons and lesson helps. Third, Uniting the several training schools into one, unless for territorial reasons, two such schools should be found to better serve the purpose. Fourth, Uniting girls' schools wherever two or more are now existing in any one center. Fifth, Redistributing the territory among the several denominations with more complete policy of cooperation and unity."

The reasons for such methods of cooperation are very plain. The task before the church is so great that any duplication or waste hinders the work of the church of Christ. Not all Christian people at home nor on the field agree entirely with this plan. Some years ago in Korea it was found advisable to make some changes in the boundary lines of the missions. Part of the territory of one mission with all the work, workers, buildings and church members was transferred to another, which in turn gave back a similar territory. A returned missionary was telling of it and as he proceeded in his narrative he said, "All of the Presbyterians in one district became Methodists." An old lady fervently ejaculated "Amen." "And," he continued "all of the Methodists in the other district became Presbyterians," and she exclaimed, "Oh, what a pity."

OUR GREAT COMMISSION.



Courtesy Missionary Review of the World.

THE FIELD IS THE WORLD.

GOD SO LOVED THE WORLD THAT HE GAVE HIS SON!
CHRIST SO LOVED THE WORLD THAT HE GAVE HIMSELF!
THE HOLY SPIRIT SO LOVES THE WORLD AS TO DWELL HERE!
HOW MUCH DO YOU LOVE THE WORLD?

CHRISTIAN UNITY AT THE HOME BASE.

The spirit of unity is growing at the Home Base also. Here it is the young people who have led the way. Many of the men and women on our mission

boards today are the young people who got a great vision twenty years ago in some Christian Endeavor Convention. The Student Volunteer Movement has been making for unity during recent years. The appeal for life service has come to young people as students in college. While they offer their services to their own board yet their meetings are held as students. This mutual touch gives them the sense of being dedicated to a common task.

Our foreign mission boards have been drawing closer together for several years. In 1893 the first conference of mission boards was held in New York City. Since then meetings have been held annually and though beginning with only eight now between fifty and sixty different societies are represented. This American Conference of mission boards has come to be recognized as the one body that can speak with authority on missionary subjects.

The Ecumenical Missionary Conference of 1900 had its origin in this Conference which appointed the committees and made the entire arrangements. The World's Missionary Conference in Edinburgh in 1910 was arranged in the same way, only in conjunction with the British Committee. We now have The Federation of Women's Boards of Foreign Missions.

The Home Mission Boards are federated in the same way and the Women's Home Mission Boards are organized under The Council of Women for Home Missions.

We can all see the wisdom of this in our own land. What fearful waste there has been of the Lord's money. Churches are huddled together in certain districts, while other places are altogether neglected. We hear of great districts in the Rocky Mountain regions and in the Northwest where there is not a church or minister within a radius of fifteen or twenty miles. There are many towns farther east that might spare some churches and ministers. One such might be mentioned. A town in the Middle West with a population of seven hundred has nine churches. As long as we have one minister to 625 people in the United States there is no reason why any district in the land should be deprived of gospel privileges. Our lack of unity has hindered the progress of the church in this land and has been a stumbling block to the world.

One of the very recent exhibitions of unity is between the Home Mission Council and the Foreign Mission boards. It has been very painful to see one division of the church balking because it wanted either Home Missions or Foreign Missions pushed almost to the exclusion of the other. The United Missionary Campaign in the interests of "The Every Member Canvass" which is being carried on now was made possible because the leaders in both the Home and Foreign work agreed on the essential oneness of all missionary work. This movement means the removal of many of the perplexities which have hindered missionary fellowship. Though we cannot tell what the results will be, we are assured that this campaign will have an important bearing upon the immediate work of the church and "upon the long future of the Kingdom of God."

The Federated Churches in America is another important movement toward unity. If the churches of the United States would stand together as a unit for any cause they might have their own way. Temperance reform and social reforms could be carried forward with comparative ease if Christian people presented an unbroken front to the enemy.

There ought to be deeper sympathy and closer fellowship between different denominations. The things which separate us as Christian bodies are as nothing when compared with the things that separate us from those who have not experienced the new birth. There is a growing desire for closer relationship and "for the healing of the broken unity of the body of Christ."

After making a careful survey of the situation in the home land and on the mission fields, Commission 8 of the Edinburgh Conference said, "Prayer is needed because human wisdom can discern no remedy for the situation. Unity when it comes must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which and up to which we must grow, something of which and for which we must become worthy. We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which we can at present see the way." In the meantime while we wait for the realization of Christ's prayer for unity we can work toward that end by laboring for a common cause in the spirit of unity.

UNITY IN WOMEN'S WORK.

No finer spirit of unity has been manifested than that shown in our Jubilee in 1911. From the first Jubilee meeting held in Oakland, Cal., until the end of the campaign there was the greatest possible interest all over the land. So thorough was the organization, so perfect the understanding, so harmonious the spirit that when officers of boards sent out word to their constituents every society was touched and stood ready to cooperate in just the way that the committee should indicate.

Besides the great gifts and the increased membership the Jubliee brought many lessons. It revealed to us our strength as women's organizations; it discovered many women of fine talents whe were willing to be used in our great work; it brought us into more sympathetic relationship with sister denominations and it made the disinterested women listen to the story of women's work for women.

MISSIONARY FEDERATIONS.

One of the definite results of the Jubilee movement was the organization of City Missionary Federations. Those already existing were greatly strengthened. There had been such unions or federations for some years, one dating back to 1870, but after the Jubilee when Christian women everywhere came to see their oneness of purpose, prayer and effort, federations multiplied all over the land.

The value of such a federation can hardly be overestimated. Women get a new view of the importance of the work in which they are engaged. If a survey of the churches is made to determine the number of women belonging to missionary societies it will probably be found that no other combination of women's organizations is so strong. Certainly if the question of the relative importance of women's organizations should be discussed there will be found no other organization, that has such a large field of service as the women's missionary societies.

A City Missionary Federation should have some sort of an aim that looks forward to the accomplishment of some definite results. Mrs. Raymond suggests that such a Union should be (1) an expanding force, (2) an educational

force, (3) a spiritual force, (4) a conserving force.

We have asked for a few reports from various towns and cities to illustrate The City Missionary Federation at work. This list might have been multiplied manyfold if space permitted. These are enough to show the scope and variety of the work of such organizations.

CAMBRIDGE, OHIO.

The Women's Council of the Federated Churches was organized less than a year ago. *** Our Mission Study Course with Miss Cameron was a decided success. The attendance and interest were excellent. We not only made all expenses but had a neat balance. With a part of that money we have started a Missionary Shelf in our Public Library. We now have about forty books on that shelf and expect to add more from time to time. With the remainder of the money we have been giving our people the privilege of hearing some of the best talent along missionary lines that can be secured. We have had such as Mrs. Lena Leonard Fisher of the Methodist Church, Dr. Baldwin of the Baptist and Mr. George Innes and Miss Cowden of our own church. We feel very much gratified over the success of the year's work.

Mrs. C. J. White.

WASHINGTON, PA.

We have a Missionary Federation here. The principal work being done is to support a young Italian woman as missionary to the town Italians. The Federation expects to hold one or two open meetings yearly somewhat on the order of our Presbyterials. The President says one of the most useful plans used has been the discussion of how denominational work is carried on.

Miss Ida B. Little.

OKLAHOMA CITY, OKLA.

Our Federated Missionary Society has been a blessing to our city, local societies and members. A representative of each local missionary society, of the Y. W. C. A. and W. C. T. U. form our advisory board which meets quarterly one month before the Federation.

We have just finished furnishing the Rest Room in the Y. W. C. A. and expect to take up other work. We raise the money for this by having a thank-offering service at the close of every Federated meeting. Our programs vary. We study variety—addresses one day, short talks another. We frequently have returned missionaries and once a year have a civic program when we study our city. Our last was a missionary survey of countries, represented by persons in costume.

We award a banner to the society having the largest percentage of members and visitors present. We have kept the same President for six years, changing the other officers only when necessary.

The School of Missions for Oklahoma is the outgrowth of our Federated Society and for two years was under its care. Now it is affiliated with the two National Boards—The Federation of Women's Boards of Foreign Missions and The Council of Women for Home Missions.

Mrs. G. I. Gordon.

TOPEKA, KANS.

The Missionary Federation has recently undertaken new work with good results. Last Fall Mrs. J. P. White gave a series of mission study lectures on "The King's Business." One hundred or more ladies received good from this splendid opportunity.

During holiday week a Municipal Christmas tree on the Capitol grounds gave good cheer. A different denomination had charge of the large chorus choir each evening. Electricity was donated, other expenses met by Sabbath Schools, a penny per member.

Through the work of the Federation six or eight new missionary books have been added to the public library the past year.

The Federation holds two all day meetings a year, discussing Home Mission Subjects in the Spring and Foreign in the Fall. The ladies of the church in

which the meeting is held serve lunch for fifteen cents. Beside the usual officers there is an Advisory Board made up of one representative from each of the nine denominations. The two United Presbyterian churches take turns in serving on the Board and in reporting denominational work, also any congregational work that is of special interest.

Mrs. W. M. Jackson.

ALBIA, IOWA.

The Union Missionary Society of Albia holds quarterly meetings. The Summer meeting is held in the Park and is followed by a picnic supper.

The attendance at the meetings has been stimulated by having societies seated in bodies and having each society rise at roll call while one member gives a current missionary event from the denomination she represents.

A Union Mission study class in "The King's Business" has been held this winter. The Union has received the promise of the City Library to put in a number of books that will be helpful in the study of the home and foreign textbooks for next year's study. Most of the money of the Union is used in philanthropic work in the City. The Executive Committee is recommending to the Union at its next meeting that we pledge ourselves to aid in the Evangelistic meetings which are to be held in the mining camps in the county this Spring and Summer.

LINCOLN, NEBRASKA.

In our city we have a "Women's Missionary Federation of Lincoln and Vicinity," which includes the Missionary Societies of the city, and the suburban towns of University Place, Havelock and Bethany.

The executive work of this Federation is performed by a committee of fifty, appointed proportionately to the number of members in the various local societies of the nine different denominations represented. The President and Secretary of the Federation are always members of this committee.

This committee of fifty is divided into three sub-committees, upon Foreign, Home and Local work respectively, having oversight of the work in each department, arranging programs, and devising helpful plans. Sixteen women form each group with the addition of the President and Secretary, who, "ex officio" are members of each sub-committee.

We plan to hold three union meetings a year, each committee arranging in turn the program for these meetings, thus giving equal opportunity for consideration of the three great fields of missionary effort—Foreign, Home and Local.

In order to aid in promoting mutual acquaintance and good fellowship, the program of at least two of these meetings is so arranged as to include either a luncheon together at noon, or a simple banquet in the evening, served by the Y. W. C. A., or some church society, at a nominal cost. These programs are carefully planned, and are always helpful and inspirational. At a recent meeting we were greatly privileged to hear Dr. Ericson tell of his wonderful work in Albania, and Miss Louise Vaughn of Chefoo, China, tell of remarkable answers to prayer. A union meeting for prayer is also held on the day set apart by the Women's Council for united prayer for Home Missions.

We have no Union Mission Study classes, as interdenominational mission study is a department of the Lincoln Training School for Sabbath School Workers, maintained in regular weekly sessions from October to May.

A Missionary Institute under the auspices of the Federation was held for one week last June which was of great benefit to all who attended. Those who heard Dr. Chas. T. Paul of Indianapolis will not soon forget his clear and forcible presentation of the absorbing subjects treated in his lectures on "The New America" and "The King's Business."

Realizing the importance of placing good missionary literature where it can be read, a committee has been lately appointed to recommend additional missionary books for the shelves of the public library. By a wise selection of bright and readable missionary books, of which there is an increasingly large number, a judicious library committee can be of great service in interesting the reading public, and especially the young people, in missions.

In this, and many other ways, an efficient and energetic missionary union can be the source of wide influence in promoting missionary interest and activity in the Christian life of any community.

Mrs. Albert Gordon.

PITTSBURGH, PA.

The Women's Union Missionary Association of Pittsburgh, Pa., is a federation of the Women's Missionary Organizations in fifteen different denominations. It has been in operation now for many years and has proved to be a most effective and successful Federation. It has done its work along educational, inspirational, and practical lines, and it has seemed to grow in influence and in the affections of its members as it has mapped out larger plans and undertaken bigger tasks.

For three years the Association has been organizing and directing Mission Study Classes. The text-books on Foreign Work have been used. Great interest has been manifested in this part of the work. This year in addition to the central class, three large classes have been formed in as many different sections of the city. One of these has had a regular attendance numbering about four hundred, and the other two have been almost as largely attended. Mrs. Lena Leonard Fisher, of Cleveland, Ohio has been the instructor in all of these classes.

The Association planned and carried out an effective observance of "Home Mission Week," Nov. 16-23. Meetings were held in different sections of the city in which some phase of the Immigration Problem was studied. These culminated in a large mass meeting, where the Home Mission situation was clearly set forth and fully discussed.

The Temperance Departments of the Denominational Organizations have been federated by the Association. A large and enthusiastic temperance meeting was recently held which helped to keep things moving along in Allegheny Co. toward prohibition.

The Association observed the Day of Prayer for Home Missions on February 19th. The meeting was very largely attended and was, we believe, very fruitful in results.

The Association holds two regular meetings in the year, one in the month of January during the Week of Prayer, and the Annual Meeting is held in September. It is the purpose at the next Annual Meeting to celebrate the Twentieth Anniversary of the organization of this Federation of Missionary Societies. We are anticipating an interesting and profitable time. We are strongly convinced both of the practicability and of the great value of federated effort among women's societies.

Mrs. W. I. Wishart,
President of Women's Union.

WATERLOO, IOWA.

Waterloo Women's Missionary Societies have had their pulse quickened semi-annually since our Post-Jubilee Conference by interdenominational meetings. In April an all-day conference is held with luncheon at noon. Last year in review of the past a representative of each denomination marked on a large world map the location of her church's mission fields, giving lines of work undertaken and money used in each. Plans and methods successfully employed in the individual societies were exchanged and a missionary address given to fire the zeal for another year's efforts. An extension conference has constituted the

Fall meeting. Mrs. D. B. Wells, one of the workers sent out by the Interdenominational Committee of the Central West for Missions has been with us for two such conferences. She makes a most clever and forceful presentation of her themes. A lecture Sabbath afternoon is followed by a session occupying from one and a half to two hours on each of five successive days and one popular evening lecture. In the afternoon meetings a Bible study lesson precedes lectures on the Home and Foreign textbooks for the coming year.

No collections are take except at the Sabbath mass meeting. The conference in financed by an assessment of five cents per member on each of the twenty societies.

The lecturer receives $60 and her expenses.

For some societies these conferences have meant the beginning of real mission study, and for all more definite, interesting and intelligent work.

Mrs. M. G. Munn.

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THE SUMMER SCHOOL OF MISSIONS

One other development of interdenominational agencies is the Summer School of Missions. It exists primarily as a training school for leaders in missionary work, but any woman who is interested in "The King's Business" will find in one of these summer gatherings a feast of good things. There are classes and method hours, and lectures and children's hours and Bible hours, and missionary exhibits. Indeed no earnest Christian woman who spends ten days in such an atmosphere can ever be quite the same woman that she was before. The information and inspiration which she receives lead to renewed consecration to the cause of Christ in all the world.

Many of the women of our missionary societies are accustomed to taking a vacation during the summer months. One may with great profit combine a vacation with one of these summer conferences.

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DENOMINATIONAL SUMMER SCHOOLS.

Southern Presbyterian, Montreal, N. C., July 21-26.

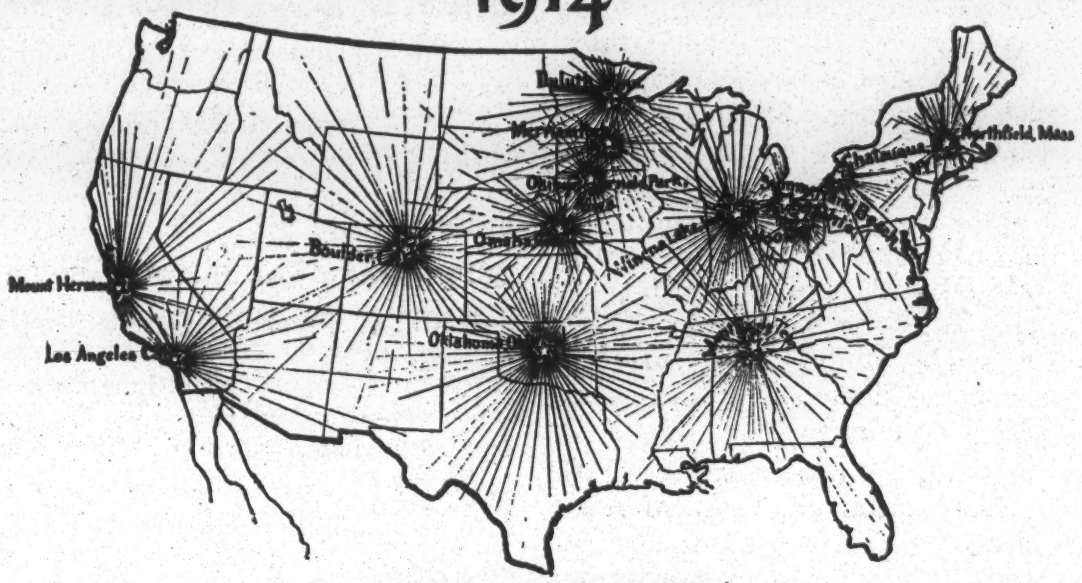
United Presbyterian: Princeton, N. J., July 18-26; Sterling, Kan., August 21-30; Monmouth Ill., July 24 to August 2; New Concord, Ohio; New Wilmington, Pa., August 14-23; Tarkio, Mo., July 24 to August 2.

It is "The King's Business" about which we have been studying. The aim has been to make us more efficient in this work, to lead us into a larger service, a deeper prayer life and deeper consecration in the giving of money and life. How much we need "a deeper realization of the whole task, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception everywhere of the dignity, scope and purpose of women's work for missions."

THE POSSIBILITIES OF THE CONSECRATED UNITED EFFORTS OF 2,000,000 WOMEN CANNOT BE MEASURED. LET US THANK GOD THAT WE ARE CALLED TO HAVE A HIGH AND HOLY PART IN THE EXTENSION OF HIS SON'S KINGDOM.

"THIS IS THY WORK, O LORD. WE DO IT FOR LOVE OF THEE. MAKE US MORE EFFICIENT IN IT."

1914



Interdenominational
Summer Schools for Foreign Missions

PLACE	DATE	SESSION	MEMBERSHIP	INSTRUCTOR	DENOMINATIONS
Northfield, Mass.	1913—July 10-17 1914—July 10-17	Tenth Eleventh	650	Mrs. H. B. Montgomery Mrs. H. B. Montgomery	Fifteen
Winona Lake, Indiana	1913—June 19-21 1914—June 25-July 2	Ninth Tenth	308	Mrs. H. M. Hunter Mrs. Lena Leonard Fisher	Fifteen
Boulder, Colorado	1913—July 5-12 1914—July 7-14	Seventh Eighth	610	Mrs. Paul Raymond Mrs. Lena Leonard Fisher	Eleven
Mount Hermon, California	1913— 1914—July 20-25	Eighth Ninth	342	Mrs. D. B. Wells Mrs. D. B. Wells	Eight
Los Angeles, California	1913—July 14-19 1914—	Seventh Eighth		Mrs. D. B. Wells Mrs. D. B. Wells	Ten
Merriam Park, Minnesota	1913—June 11-17 1914—June 17-23	Seventh Eighth	413	Mrs. D. B. Wells	Seven
Oklahoma City, Oklahoma	1913—May 25-30 1914—June	Second Third	153	Mrs. D. B. Wells Mrs. D. B. Wells	Eleven
Okobiji, Arnold Park, Iowa	1913—July 24-31 1914—July 24-August 2	First Second	300	Mrs. J. P. White Mrs. J. P. White	Nine
Omaha, Nebraska	1913—June 22-30 1914—June 22-29	Third Fourth	441	Prof. Charles T. Paul	Ten
Wooster, Ohio	1913—Aug. 9-14 1914—Aug. 7-13	First Second		Mrs. Dwight E. Potter	
Summerland Beach, Ohio	1914—Aug. 9-13			Miss Harriet Rychens	
Duluth, Minn.	1914—June 10-17			Mrs. D. B. Wells	
Chautauqua, New York	1913—July 29-Aug. 3 1914—			Mrs. H. B. Montgomery	
Mont Eagle, Tenn.	1913—July 27-Aug. 1 1914—July 12-17			Dr. I. T. Headland Miss Mabel Head	

MRS. MARY CLOKEY PORTER,
MRS. H. B. PINNEY.
} Committee on Summer Schools for Foreign Missions.

"THE NEW AMERICA"--ASIATIC INFLUENCES.

(TEXT-BOOK) (CHAPTER 5.)

By Mrs. Haidee Ewing Rankin, Canon City, Colo.

OUR EYES are kept so fixed upon the ceaseless column of the incoming millions from across the Atlantic, our gaze is so fastened upon these aliens as they pass through the Gate on our eastern shore, our thought is so engaged with these masses, so many of whom come from the backward peoples of Europe, our ear is so fascinated with the confusion of tongues, our interest is so centered upon these throngs that are so largely entering our industrial life, our minds are so engrossed with these all absorbing interests that we scarcely hear the tramp of the thousands on our Pacific slope, we scarcely dare to turn our eyes to witness the Orientals knocking at, yes, entering the Golden Gate. We forgot that *every* nation and kindred and tongue under heaven is coming to America. We do not remember that "the ends of the earth"—to be saved—includes the Orient. While Europe is sending her tens of thousands, Asia is sending her thousands, the "Melancholy Jew," the Syrian, the Armenian, the Turk, the Hindu, the "awakening Chinaman" and the "metoric Jew."

"Come from Asia, the Syrians who claim to have a letter from Christ to their kind, who were possessed of literature and culture when our own ancestors were barbarians. Come the Turks with power of faith, and enthusiasm, and struggle and death. Come the Japanese, of whom Victor Hugo said, 'Japan is the child of the world's old age.' Joseph Cook called them 'The rudder of Asia,' 'the diamond edition of humanity,' alert, keen, ambitious, daring, scholarly. Come the Chinese from the Sunrise Kingdom, upon whom the sun of the century is beginning to rise, a people advanced once far beyond the rest of the world, stagnant for centuries, now beginning to advance again." The Orient is here.

"There are many mighty streams of influence in America today, but far and away the most potent of them all are those which have come to us from Asia. Not only is our fundamental literature Asiatic, but also is our fundamental faith."

The Star stood over the manger-cradle of the Saviour of the World in Asia, the angels sang the glad tidings of great joy to shepherds in Asia, there the child Jesus "increased in wisdom and stature and in favor with God and man," there the Great Physician and Teacher went about "doing good," on the hills of Asia He gave up His life for the "ends of the earth" which have come to America, whose God is the God of Abraham, Isaac and Jacob. With Adoniram Judson as the pioneer missionary, America has through the century been taking back to Asia the faith which she did not "hold fast." "Today more than 5,000 of the finest American men and women are living in Asia for its good, and our flag floats over sixteen hundred islands of Asia."

HEBREWS.

"Who taught you tender Bible tales
Of honey lands, of milk and wine
Of happy, peaceful Palestine?
Of Jordon's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!".

While the Jews have come through Europe, at the same time they are a distinct Asiatic race. The Jew, chameleon-like, takes the hue of his environment. He mingles but does not fuse. The race is peculiar because of persecution, devotion to faith, and its unfailing duty in training its children. "(Through persecution) it is that this marvelous, paradoxical race, the parent of philosophers, artists, reformers, martyrs, and also of the shrewdest exploiters of the poor and ignorant, has, in two decades, come to America in far greater numbers than in the two centuries preceding." (Commons) We have 2,000,000 here now. "The immigrant Jew has gained control of the clothing business, of the liquor business, of the amusement enterprise, of the department stores, of the mail order houses of the country. He is one of the two great factors in the railroad control, and he practically controls the banking interests of the land."

How does the Jew stand educationally? One-third of the students in Columbia University and three-fourths of the under graduates in the College of the City of New York are Jews.

In New York where one-half of our Jewish population resides, the Jews make up the strongest single racial element in the teaching force of the public schools, and are holding positions under the city government offered to competitive examination, We see that this race is firmly woven into the fabric of our national life. How does it effect the fabric? They are decidedly un-Christian. "The orthodox Hebrew community while composed of valuable citizens, does not acknowledge Christ as Lord or authorative teacher, or yield Him honor as a divine Saviour."

Judaism has according to the census, 1,769 reported organizations and 101,457 members, all heads of families. There are 6,000,000 Jews in this and other enlightened lands. Let their leaders tell of their condition. Rabbi Shanfarber of Chicage says, "We Jews have given religion to the world, but have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying the Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, Materialism and Christian Science." The new Chief Rabbi of the British Empire, Dr. Hertz, says, "Hosts of our men and women of tomorrow are losing belief in Israel's future and are drifting into unbaptised apostacy." "No honest Rabbi or Jew will dare to tell us that all is well with Israel. Israel's spiritual needs are far greater than Israel's temporal needs." What has the Church done for this people? The Edinburgh Conference in its report declared, "The attempts to give the Gospel to this people have been altogether inadequate."

This is our opportunity, our privilege, our responsibility, our duty.

SYRIAN AND ARMENIAN.

Other peoples are coming direct from Asia. "In Southeastern Europe and Western Asia, great reservoirs of races and peoples are only just now beginning to be tapped by the ocean steamship lines. There is a possibility, yes, a probability that within the coming ten years these races, now comparative strangers among our foreign-born, may become as numerous in the United States as have these from Russia, Austro-Hungary, and Italy in the decade just closed." (Warne)

That these reservoirs are being tapped is evident from the recent immigration

of Syrians, Armenians, and Turks. Asiatic Turkey in 1910 sent us over 5,000, Syria almost 5,000, and Armenia 5,000.

The more recent Armenian immigration is due to the Kurdish atrocities which have amounted to "horrible butcheries and massacres." To these America has, indeed, been a Land of Refuge. It has become the same to the Syrian Christians of the Greek Catholic faith whom the oppression of Asiatic Turkey has driven thither. They are usually from towns and are the result of missionary effort. They have not always proven true to those who have labored in their behalf and have turned their faces toward America for "as a rule they affiliate themselves with some Protestant church or mission abandoning such connection when no longer deemed necessary or profitable." The Armenian often becomes a trader and the Syrian usually a peddler. The Oriental does not like the speed of America and so sits at a stall sixteen hours a day "hoping." Ability to save has always characterized the immigrant and in this feature the Syrians and the Armenians lead the Italian and Jew a close chase. He discloses this tendency in his manner of life, often denying himself the food necessary to keep him in good condition, and then he is found often in the "plague spots" of our cities where the rent is low.

Does America hold anything in store for these from Asia? They come. They return. What do they carry back with them of the Christ as found in America?

THE TURK.

Besides these Asiatic peoples we have coming to us the Turk.

Dr. John R. Mott told the Student Volunteers in Kansas City of "Turkey Eighteen Years Ago and Now." In 1885 the missionaries declared to him it would be absurd, dangerous, illegal to attempt to hold assemblies of the so-called students in Turkey. As he went on shipboard he heard the crackle of the rifles shooting down the Armenians in the streets. Two years ago just before leaving Constantinople he addressed as large an audience of Mohammedans as the largest hall obtainable would hold and among these were many green turbaned listeners who were Mohammedan theological students. The whole audience listened with wrapt attention and respect as Dr. Mott set forth the Christ as the only divine Saviour. As he departed he was stopped by men asking "most searching questions with the eager desire that characterizes a drowning man grasping the plank which is for his rescue." This field though possessing difficulties is open, accessible and responsive. The call for help is at least being answered in measure. But what is even the *thought* for the Turk, the Armenian, the Syrian in America? May we not borrow this slogan?

"Good morning, neighbor, how do you do?"
"I am very well, how are you?"
"How is your neighbor from over the sea?"
"I don't know, but I'll go see."

THE HINDUS.

There is also a people coming to us even less desirable, the Indians, the most illiterate of all the new comers, "deficient in both physical and mental qualities," adapted to only the most menial labor.

"As rapidly as a race rises in the scale of living and through organization begins to demand higher wages and resist the pressure of long hours and over exertion, the employers substitute another

race and the process is repeated. Each race comes from a country lower in the scale than that preceding, until the ends of the earth have been ransacked in the search for low standards of living combined with patient industriousness. Europe has been exhausted, Asia has been drawn upon and there remains but three regions in the temperate zones from which a still lower standard can be expected. These are China, Japan and India. The Chinese have been excluded by law, the Japanese and Koreans are coming in increased numbers and the Indian coolies remain to be experimented upon." The turbaned Hindu is with us, the conversion of whom Henry Martin said was a greater miracle than raising the dead. They are agricultural laborers and their standard of living is exceedingly low. Numbers sleep crowded in one room, wrapped in blankets on the bare floor. They cook in primitive fashion over a hole in the ground. Caste seems as difficult for them to lay aside as their turbans. Consequently often a gang will separate into small groups, certain ones refusing to eat food prepared by others of a different caste. They are unable to bring many of their religious customs with them but quite recently they did "burn the dead body of one of their comrades and scatter the ashes on a river (in Oregon) as had been their custom on the Ganges." They are neglected by their co-religionists in India, as they are by the Church in America. A Hindu temple in San Francisco, "an American fad," has no message for the friendless people from India. Six thousand Hindus have come to California the last five years and no denomination has assumed work among them. "Five years in America, with scarcely a hint that this is a Christian country, and that Christianity is for the whole world." We are told of their readiness to receive instruction and of their need.

These turbaned Hindus bringing with them from the Punjab (our mission field) the customs and the superstitions of the gods whom they ignorantly worship, should arouse a peculiar interest in the women of our own denomination.

CHINESE AND JAPANESE.

When others were hearing the magic call of "Gold" in California, the Chinese, too, caught a vision of the Golden Hills and crossed the Pacific and continued to come until prohibited by law. President Grant instructed Secretary Fish to write thus when urging the treaty to be signed: "Every month brings thousands of Chinese immigrants to the Pacific coast. Already they have crossed the great mountains and are beginning to be found in the interior of the continent. By their assiduity, patience, fidelity and by their intelligence, they earn the goodwill and confidence of those who employ them. We have good reason to think this thing will continue and increase." Some years after the treaty was signed, President Hays sent to Congress a message setting forth its advantages: "(The treaty) was a great advance toward opening that Empire to our civilization and religion, and gave promise in the future of greater practical results in the diffusion throughout that great population of our arts and industries, our manufactures, our material improvements, and the sentiments of government and religion which seem to us so important to mankind." A short time after this, sprang up strong opposition to Chinese immigration because they were "too frugal and industrious." So today Chinese laborers are excluded. While students, traders and merchants

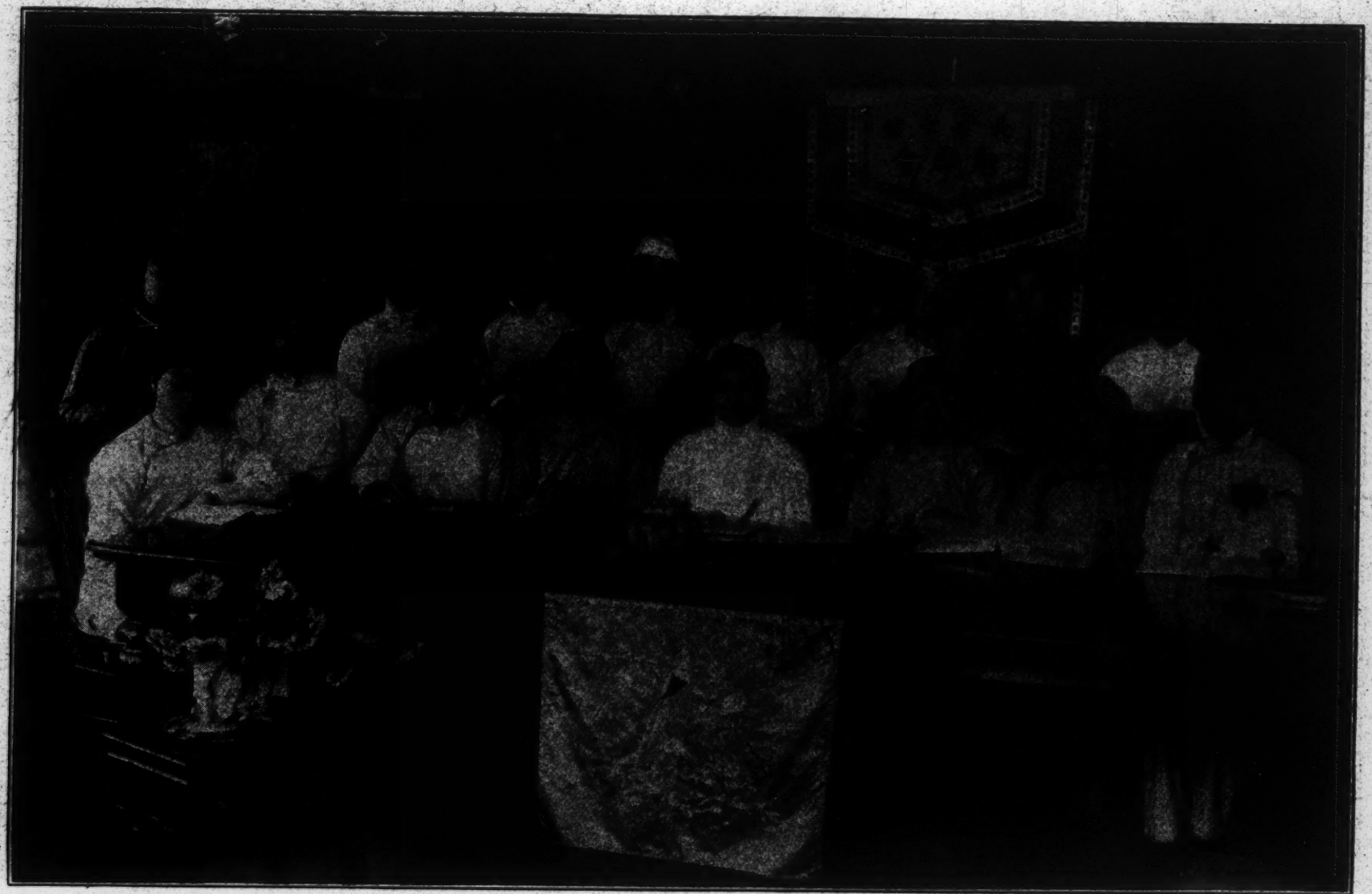
Four Girls Smuggled Over from China on the Cluyo Mare, November, 1912. Deported to China, 1914.

are admitted, they are not cordially received to say the least.

Has immigration a religious as well as an industrial and commercial bearing? Shall Christian America open her gates to some and close them to others? Are the Chinese a "yellow peril" or are they our "golden opportunity?"

72,000 Japanese are with us also, 95 per cent. of whom are on the Pacific Coast and in the mountain states. They readily adopt American dress, food and customs. Only 22 per cent. are illiterate and a large proportion take a Japanese newspaper and at the same time are interested in national questions here.

Though the Oriental is of different race, though he has practically no tendency to assimilate, though he is often but a "transient" immigrant, bringing with him and often retaining his polytheistic religion, yet he exerts an influence upon our country. His presence on the Pacific Coast has complicated our labor question—to his own exclusion—and has effected the political life of those states and likewise of the nation. Some think that his moral influence is pernicious and it is true that he has sold his kinswomen and has dealt in opium. But those who meet the Oriental not for industrial and commercial purposes but in the interest of the higher and better things say these promoters of vice "form but a very small element in the generally peaceful and industrious Chinese community, though they figure largely in the newspapers." "Immoral conditions in the Oriental communities are due much more to the connivance of the police than to the desires of the Orientals." "Neither Chinese nor Japanese immigrants provide an excessive proportion of criminal classes, in spite of the lack of restraints of religion and home life and the general indifference of American communities to their moral condition."



Chinese girls in San Francisco Mission School, under care of Presbyterian Board. Nos. 1, 2, 3, 4, are the girls shown in picture, page 375 after they have had Christian training and before they return to China.

The influence of the Oriental on the American pales when compared with the influence of the American upon the Oriental within her bounds. "What we are counts most." Many Orientals have returned to their native lands to tell of the wonders of our civilization, of our prosperity, to build railroads and to establish institutions of learning modeled after the "American kind." The kindness that some have received is cherished with loving care. But others go back with different but equally true reports founded upon the personal experiences of themselves and their fellow countrymen while here. The treatment and reception of even the student class is not always cordial to say the least. Mob violence in America has cost probably almost as many Chinese lives as similar riots in China have taken of American lives. China's reparation has far exceeded America's. The Orientals are reading America's "living epistle." Let her take heed what she writes.

But the real significance of the Oriental immigration to America is found in its influence on nations across the Pacific. "It is noteworthy that Canton province from which the Chinese in America have come, has been the center of revolutionary propaganda which has secured republican institutions for China. It was under the American influence in Honolulu that Dr. Sun Yat-sen, the first president of the provisional government of the new republic, gained those political and religious ideals which made him a Christian and a patriotic reformer."

But the influence of America upon Asia that is the farthest reaching is that exerted by individuals who are living and teaching the real fundamentals of our religion and of our government. Christian America recognizes the need of the Oriental that is here and through local churches hundreds have been brought to Christ who in turn carry the Light back to Old Cathay. The Baptists, Presbyterians, Methodists, Congregationalists and Episcopalians have mission points and the Orientals themselves have about 150 organizations. Other agents are also at work, the Chinese Y. M. C. A., the American Bible Society, the Dendo Dan, Standing Committee of American Workers among Orientals on the Pacific Coast, the Council of Oriental-American Christian Workers. Even with these organizations a worker of many years among the Chinese said that the Gospel had not been presented to more than one in ten in an adequate way, and again, "by recent surveys some 14,000 Chinese and as many Japanese are found to be wanting Christian opportunities."

Chinese temples or "joss houses" may be counted in our country to the number of sixty-two, not places of worship but of consultation with the gods and saints concerning some proposed undertaking, a journey for instance. Shrines are in the houses where women keep the "lights burning lest the spirits be offended." In 1905 Japan gave $3,861 for Buddhist missionary work in America. Thirteen Buddhist temples are reported and the one in Fresno has an image of Buddha. The religion is "revised" to be sure and adapted to the new life in America. There are Y. W. as well as Y. M. Buddhist Associations and some temples are equipped for institutional work much better than Christian missions. What shall be done about it?

Mission work is promoted by various methods, through night schools, organized churches among the Orientals, by settlement work, through special work among women and children, and work for students. That these methods are

successful is readily seen when a pioneer superintendent of Oriental work has recorded the conversion of over 3,000 in the night schools under his supervision; when we learn that 2,000 resident Chinese are members of Protestant churches and many more have returned to China as Christians; that there are 50 Japanese churches; when we hear that a gift of $10,000 has been made for the building of a mission because of its wonderful opportunity for social work; when we realize the rescue work for Chinese women and slave girls, and the work of the "district worker" who gains an entrance not only into the homes but also the hearts of the women and children; when we find that 300 of the 900 Chinese students in America are Christians.

"The district triumph of mission work has been the influence exerted by those who have returned to China. One reason why so few Chinese churches in America have attained self support is that the best members are continually leaving. The Chinese missions are a procession of those who come and go between different places in America and to and from China." Rev. Ng Poon Chew went back to his village after thirty years and persuaded the people to take down all their idols from their temples and convert them into schools. Dr. Fong F. Sec, converted in a night school, prepares text books which are sold by the million all over China. Mr. Sho Namato has been the Parliamentary leader of the temperance reform in Japan. So the missions are really training schools for those who return. And it is safe to say, "that every Oriental in America is a potential missionary to his own land."

More than 100,000 sons of the Orient are here, many of them on a "round trip" from Asia. Which shall they take back with them, Mammon or God? What says the Church in America?

"AWAKE THOU THAT SLEEPEST AND ARISE FROM THE DEAD."

SEEKING A HOME IN THE NEW WORLD.

The women are following the men of their family. All they have of this world's goods is in the pack. What of that, if they are to make good citizens!

PUT YOURSELF IN HER PLACE.

By Myra Boyd Bell, Monsura, American Mission, Egypt.

TEARS, SHAME, desolate hearts, dreary homes, sodden misery—these are the words that spell the Moslem religion, the religion that was made by a man for a man. Words do not convey to you more than a hint of the actual conditions obtaining under this religion. In fact we could not use in this respectable magazine the words which would describe partially the actual facts in the life of a Moslem woman. Just the other day I heard of an English woman who had married a Moslem and had children. He had brought in a second wife, an ignorant young peasant, to lord it over her, a refined, educated woman. Serves her right, you say, for ever getting herself into such a position. Yes, perhaps, but that will not dry her tears nor comfort her heart. But what of the millions who were born to just such things? They are used to them and do not mind it, you think. Well, put yourself in the Moslem woman's place, in imagination only, and that for a few minutes, you married women! Suppose this man to whom you are married, and to whom you have borne four or five children, brings into your house some fine day, a bright, pretty young girl and announces that she, too, is his wife now. He also hints that you had better look lively and serve her well, else he will divorce you. You answer that nothing will suit you better! Oh no, you don't if you love your children, for remember that he has the right to keep the children, who, left to the tender mercies of this new wife, will certainly be harshly treated and abused, especially when she has children of her own. You will remember, too, that unless you work in the fields, or as a hod carrier, there is no way open to you for earning your living in this land. What will you do? Probably stay on and slave for your successor, utterly miserable, forsaken, cast aside for no better reason than that you have lost your youthful comeliness and sprightliness in the service of this man and his children! Oh how many cases like this have I seen and tried to give comfort to! Were they used to it? Did they not care? I believe no human being sinks so low as to be utterly devoid of feeling.

And the horrors of divorce! About six months ago I wrote a description of the wedding ceremonies of a bright, young girl, one who had been attending our weekly prayer meeting. Last week, after the meeting, I went to see her, a divorced wife, in her father's home. The other girls told me that her husband had seen another girl he wanted and as he was not rich enough to keep two wives, he had divorced this one in order to marry the other. Is comment necessary?

Friends, we ask your prayers. Don't read this and say to yourself, "A proper ending for an article from a missionary" and straightway forget all about it. Oh, how we want your prayers, your prevailing prayers, the kind by which Jacob received the blessing, the kind that brought drops of blood to the brow of our Saviour! To any one of you Christian women who read this, I will be glad to send the names of several Moslem girls and women, so that you may pray explicitly and intelligently. Do you believe you have power with God?

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

The month of March in sunny Egypt is about as changeable as it is in colder climes. For some time we have had quite warm days and winter clothing was a burden. Yesterday there was a dust storm and quite a little shower of rain and today the weather is quite cool and warm wraps are needed.

There are still tourists to be seen everywhere. A party of eight hundred arrived this week. We were glad to have with us in our prayer meeting last evening Mr. and Mrs. Kennedy of Buffalo. Most of the men folk of our mission are in Assiut just now attending Synod.

We are glad to have Mrs. Hunt back home again. She has been in Tanta Hospital for some weeks taking treatment for rheumatism and she has come back feeling almost as good as new.

The schools and all other work go on from day to day with little variation, but the work grows and the numbers increase in some places till some of us are puzzled to know where to seat all who come to the Sabbath services.

English services have been conducted in one of the hotels in Heliopolis during the winter and have been well attended by residents and visitors in the hotels, and some are very anxious to have a church building and have permanent work carried on in that new part of Cairo.

Heliopolis or New Cairo, is growing and we would be glad to see our work there established from the beginning. But how can we enlarge when the laborers are so few? There are at least two Catholic churches there already and also schools.

MRS. E. N. GIFFEN.

Cairo, March 6th, 1914.

INDIA.

Sialkot City, Punjab, India.
Feb. 23, 1914.

My Dear Friends:

The village Christians had requested us to come home early that evening as they had invited our whole camp for dinner. Dry rice, meat, etc., had been furnished our Hindu and Mohammedan servants so they might have it cooked properly. The Christian servants were to go to the village with us.

This being my first time to attend a real Indian dinner, I confess I was quite curious. My curiosity was not to be satisfied as quickly as I had anticipated for we were ready to go at five-thirty and got the final call at eight o'clock. I am told that this delay is not unusual as it is often midnight when dinner is served at weddings.

Suspended from the ceiling of the schoolroom, were hundreds of bright colored papers which gave the room a festive appearance. It was a temptation for a new missionary to say there had not been much preparation for our coming, for there were no signs of it upon our arrival. Soon a blanket and two or three rugs were spread down and after asking us if we wished to wash our hands, we were invited to sit down to eat.

Huge plates of rice had been carried in. We each got a generous helping; I am certain there was a full quart of rice on the plate which was given me. Large wooden spoonfuls of highly seasoned meat were poured over our rice. There is an art in eating Indian food; the fingers are used in lifting the food, but the thumb alone must push it into the mouth. Several times the rice and meat were offered to us and I noticed that our Indian brothers—brothers, I say, because there was not a village woman in the building—took more even if their

plates were not empty. Missionaries were the only ones who made an attempt to keep up conversation. A brass water pot and basin were brought and each one had water poured on his hands. The dishes were removed and we were ready for the evening service. The women came now and they seemed pleased to hear that we had enjoyed the dinner. Mrs. McKelvey played the small organ which they carry with them, and soon we were singing the Punjabi Psalms which the people love so much. It is nothing unusual to sing twelve verses of a Psalm and many of them are repeated once, some lines two or three times. At the close of the service the people beg for more singing and they are quite happy to sing some extra pieces.

Our servants sing the Psalms after the work of the day is finished. One evening when we returned from a village our young Mohammedan cook was in his tent singing to a crowd of heathen men. I stood at our door and listened, yes, and breathed a prayer to God that this man might be brave enough to make open confession of Christ. I am confident that he is a secret believer.

Many of the high caste people come to our tent; some at night. One wealthy Brahmin widow came and sang with us. In a few days she served tea in her home, sent a servant to the tent to bring our cups. She asked for a Hindi Testament and we took it to her a few days ago. Pray that she may find the Christ whom she seeks.

It was our pleasure to see fifty people baptized in one village the day we moved away. We returned in a week and found them very happy in this new found joy.

I wish I might write only of the bright side of missionary work but you must know the gloomy side too. A Christian man wrote out a divorce paper with his own hands and sold his wife to another man. They are living together although they cannot be legally married. In another village a girl of eight had been in her father-in-law's home for a month. Today a girl of eleven was married in a village near here. She did not look that old to me. May the time not be far distant when these people will be willing to give up their heathen practices.

Lovingly yours,
MINNIE E. BEATTY.

Lyallpur is astir these days entertaining the big annual mela—much the same as the County Fair at home.

The absence of women in the crowd would no doubt impress one just from home. Much money changes hands here these days in the buying and selling of stock. Gardeners take their vegetables, flowers, etc. Some of the vegetables shown would make a story that would compete with a Kansas corn story! Next year we hope to get some of Livingston's seeds and try for the flower prize.

As usual, our tent is up in its old place on the Mela grounds. Christians from far and near gather and preaching is going on from morning until late in the evening. Some times some simple villager stands up and tells, in his own language, the Bible story he has learned and it is listened to with interest by hundreds. Day after day for a week this continues so thousands must hear the Word of God.

Many religious books are sold. So the Word of God goes in the hearts and hands of many people into far corners of the District and who can tell the result of it all?

The last day of the fair there are sports—"tent pegging," "tug of war," etc., by the Indian people, from 2 to 6 p. m. The Deputy Commissioner's wife is "At Home" on that day on the fair grounds. She invites all the Europeans, and serves tea to them at 4:30 p. m. On that day a large enclosed place is arranged for high caste Indian ladies who wish to witness the sports, unseen themselves, behind some screens. A platform not far away is arranged with chairs for the lords and masters of these ladies.

The last thing on the program is looked forward to from year to year by the children. I'm afraid, it cannot be imagined by our home friends. It is a performance by tamasha walas—jug-

glers—about 100, all performing at once! They have goats, monkeys, rabbits, dogs, snakes, bears, etc.

Good rains have settled the dust which is usually awful in Lyallpur. We are thankful rain came before the fair.

In another month the roses will be beautiful. April is the month of the year here. In May the green wheat fields have all turned golden and soon are bare, and in June one can scarcely imagine that there ever was any beauty.

We have just enjoyed a short visit from Mr. R. R. Stewart and Mr. C. A. Stewart of our Mission College. It does us good to meet young men like these fresh from the home land.

MRS. ELIZABETH GREGORY MARTIN.

Dear Friends:

Soon our camping season will be at an end and we will have spent our first winter in real missionary work in India. And what a wonderful time we have had. We started out to camp with no knowledge of Panjabi and found ourselves in the midst of a district quite helpless as far as talking to the people is concerned. We did our best to understand them and tried so hard to make ourselves understood. The Miss Sahibas and Mr. Mercer went every day to villages but I remained in the tent on account of baby being so young. The women came to the tent and we seemed such a curiosity to them. The baby was always the main subject of their conversation and so I made use of her for my little talk to them, for her name is Mary Elizabeth, or as they say, "Maryam Elishaba" and when they asked me for her name I had then something I could talk about. I would tell them of Mary and Elizabeth of the Bible and then read to them and have a little service. And how they appreciated it. These dear people of the villages of the district are so poor, so ignorant, so dirty, and yet so full of love, so full of the joy that the knowledge of Christ has brought into their lives. They are always anxious to hear of Christ.

One night soon after we went out to camp in the Fall, we were going to hold services in Badoki, a village about two miles from where we were camping. Miss Wilson kept baby while I went along with Miss Buchanan and Mr. Mercer to church. We were late reaching the village, as we walked. When we arrived we found the people had all gone to bed. We called them to service and in a short time we had a room full of men, women and children wrapped in their blankets to keep warm. They all came laughing and happy to be able to come to service and they all thought it such a joke that we should find them in bed. We wondered how many at home would rise from sleep to come to church when called, especially if they had so little clothing to keep them warm and the night was cold. Surely these people love Christ, and are anxious to learn of Him. Everywhere over our district there are people who are asking to be baptized but because of no way to teach them afterwards, because of lack of native "babus" (teachers) we can't baptize them. There is a great need of Indian workers, men who are spirit-filled and in whose hearts the love of Christ and their fellowmen abides. Pray that Christ will thrust forth more laborers, for surely the harvest is ripe.

We have not been in the work long but we are ready to say it is the greatest work to which man can be called and we are ready to praise Him who saw fit to call us and to use us.

MRS. IRENE C. MERCER.

Can you imagine a family of twenty-eight or twenty-nine girls under fourteen years of age, living together in a cottage, the work being planned and superintended by one of their own number, and all being very happy? The trouble with the Sangla Hill girls is not to get them up early enough in the morning, but rather to keep them in bed until morning. Especially is this difficult in the summer time, but just recently during the cold season, in passing a cottage about midnight, the girls were discovered at the fire preparing the morning meal. Not knowing the time, they are fearful lest they should not be up early enough;

so it is not a hardship for them to return to their beds, knowing that the food is ready, and sleep until morning. Care has all passed away in the preparing of the meal.

There are three cottages ready for the girls and it is difficult to refuse girls, though many have been told that they must wait. These cottages are prepared for twenty or twenty-five girls, but so many have desired to enter that there are about twenty-eight or twenty-nine in each. In each cottage lives a teacher and she looks after the work in her own cottage, when the girl in charge needs help.

In the morning after the meal is prepared, faces washed, hair combed, Bible read or verses learned, kitchen scrubbed, beds made, court swept, medicine taken, and last of all breakfast eaten, the girls are ready for school at 10 o'clock. After lessons are over for the day, other duties performed and dinner eaten, the girls come outside for a general play. The girls are very happy to have a nice play with their friends from the other cottages, for at no time are the girls from one cottage allowed to enter another.

During the cold season it is very hard to get them to exercise properly. One cold day some were shivering, and when told to run, two girls said, "It is too cold."

In one family recently, a very unpleasant task had to be performed. The girl in charge did not feel that she could compel any one to do it. When the Superintendent asked for a volunteer, not liking to choose any girl for the task, a large girl arose and said, "I shall gladly do this; I shall do it for Jesus," and while not enjoying such a task any more than you or I, yet she was so happy in the service, feeling she had done it for her Lord.

With kindest regards from the Sangla Hill School girls, I am,

Yours sincerely,

FLORA J. JAMESON.

STUDY FOR THE MONTH.

JUNE—"THE KING'S BUSINESS"

The Unity of the Kingdom.

"This is our work, O Lord. We do it for love of Thee. Make us more efficient in it."—Milliken.

Scripture—1 John 4:6-20.

Roll Call—A Scripture Promise.

Topics for Study.

1. Inter-denominational Cooperation on the Foreign Field.

2. The Value of a Local Missionary Union.

"THE NEW AMERICA."

A Study in Immigration.

V.

When our Protestant Christianity exemplifies everywhere the true brotherhood of believers, the foreigner will be found receptive and responsive and the chasm that now separates, will be bridged by the Gospel.

JOSIAH STRONG, D. D.

1. The Peculiar Relations—Historical and Racial, between America and Asia.

2. Reflex Influence of America upon Asia.

3. The Present Situation—"The Most Stupendous Challenge in History."

FOREIGN DEPARTMENT.

IN CHARGE OF MRS. H. C. CAMPBELL, FOREIGN SECRETARY.

Only three young women have as yet offered themselves as willing to be sent as foreign missionaries. In 1912 we were privileged to send ten and in 1913, nine. We are praying the Master to send out at least as many in 1914. Quite a number of inquiries about cost of supporting Bible women are coming in. Are there not twenty-five women who will promise to give one hundred dollars annually for this object? Then we can undertake the support of all the Bible women in India as we are now doing for Egypt. Poor Sudan has not one Bible woman in our mission. It will take three hundred and fifty dollars to have one in Khartum North; so the missionaries say.

Miss Aulora McIntyre reached New York April 13. She was ordered home by our doctors in Egypt to recover her health. Has been off the field since August last, had a good voyage and was much improved. We ought to send some one out this autumn to assist Misses Bradford and Grove in the work at Khartum North. Who is willing to go? The finest report of the work of our women missionaries ever received by us has just come from India; more than forty new illustrations, with a beautiful original cover design. It is written in the form of a story entitled, "Sunrise and Shadow." Every member of a missionary society will want one. Send your orders promptly. In order to cover cost of postage, please send seven cents for each copy.

Work of tearing down and rebuilding of Tanta Hospital now going on. Money just beginning to come in designated for this purpose. After annual reports are all in and Convention over, people will have more time to think and we are sure that you will give for the Master's dear sake all of the thirty thousand needed. When you are reading this all the figures on Mrs. Porter's "Monument of Gratitude" will be right side up. This is a prophecy which faith assures us will be fulfilled and the order to begin operations on the Tanta Girls' School will be cabled as soon as the blessed sight meets our longing eyes.

May the Lord richly bless all who have had any share in this happy consummation. As far as known all our beloved missionaries are in good health and are praising God for opportunities for service. We long to have this coming year a year of "doubles." Double our membership; double our contributions; double our hours of prayer; double our service; double our thank-offerings and double our list of subscribers to both our Magazines. May the divine Master whom we serve give us a double portion of His Spirit.

Pittsburgh, Pa.

Important Action of the Women's Board.

At a special meeting of the Women's Board held on February 10th, 1914, the following action was unanimously taken:

"In view of the fact that our Master has greatly enlarged the opportunities of the Women's General Missionary Society and that the only medium of communication between the Women's Board and the women of the church and our representatives in India, Egypt and the Sudan is our Women's Missionary Magazine, therefore, resolved: that we urge our Magazine Committee to enlarge its periodical to at least 68 pages in each issue, thereby giving space for every department of our work. During the twenty-seven years of the existence of our Magazine it has been increased from 32 pages to 44 pages without any change in the price of subscription. Every woman knows that the price of everything has so largely increased during the last decade that "Increased Cost of Living" has become a byword which meets us everywhere.

We therefore instruct the Magazine Committee to increase the subscription price of the Magazine 3 1-3 cents per copy, or in other words to charge $1,00 for the annual subscription of the Magazine instead of Sixty Cents and to write this up in each number of the Magazine beginning with the March number."

Signed

Mrs. Samuel Yourd, Acting President.

Mrs. John S. Crawford, Rec. Secretary.

Pittsburg, Pa.

EDITORIAL.

FOR WHAT PURPOSE!

We are going up to the city of Philadelphia in a few days to meet and confer with one another about the "King's Business."

There has been a great expenditure of time, thought and labor to make ready for the annual meeting.

Some will be there who have had many such privileges; others will attend for the first time.

We will meet with one common interest if we are prepared to go. The women of our Church in Philadelphia will provide every comfort for us; those on duty from the Convention President, Mrs. Clark, to the full program will try to give their best, but the important person in that Convention will be the *delegate*. Upon her faithful attendance and prayerful attitude toward the Convention depend the answer for what purpose this great outlay of travel, time and hospitality.

The spiritual power of the Convention will be found in the Convention; let no outside interests deprive you of its blessings!

We have received many fine congratulations for the proposed enlarged Magazine. We hoped to share these good wishes with our readers, but they are crowded out of this issue.

Our correspondents from our foreign fields are very desirous for the enlarged monthly periodical. Everybody will be satisfied when we once get well started. In the meantime speak a good word for it. Uphold the work being done for the Master in your own well organized women's work. Remember the task of making a monthly periodical suitable for our women is incessant, and we must not delay the great work by any small objections nor thoughtless indifference.

If we are interested in the publication of a Women's Missionary Magazine let us pull together to make it the best possible. We believe the sympathy of the women will do this.

IMPORTANT NOTICE!

Will all delegates and life members attending the Convention at Philadelphia please present their credentials or names to the Credential Committee immediately on their arrival at the church!

DELEGATES.

IF YOU DO NOT SEE POSTER IN STATION WHEN YOU ARRIVE, GO TO INFORMATION BUREAU ON TRAIN FLOOR OF STATION WHERE YOU WILL FIND MEMBERS OF RAILROAD COMMITTEE WAITING. YOU WILL RECOGNIZE COMMITTEE BY THEIR BADGES MARKED "RAILROAD COMMITTEE."

IF YOU HAVE A GIFT FOR THE TANTA BOARDING SCHOOL FUND AND CAN NOT SEND IT BEFORE MAY 8th TO PITTSBURG; SEND TO MRS. J. B. HILL, TREASURER, CARE MRS. CHAS. W. CROWE, 2209 HANCOCK ST., PHILADELPHIA, PA., IN TIME TO BE COUNTED IN THE THANK-OFFERING SERVICE, WEDNESDAY EVENING, MAY 13.

PHILADELPHIA W. G. M. S. CONVENTION

All persons, whether delegates or visitors, expecting to attend the Convention, should by this time have their names and addresses in the hands of the Assignment Committee, 200 N. 15th Street, Philadelphia, Pa.

The blue card sent by this Committee gives all information necessary to persons attending the Convention and is as follows:

On arrival at Broad Street Station, B. & O. or Reading Terminal, look for large poster, W. G. M. C. Should you fail to connect, through delay, etc., with guides at railroad station, take car in front of station going EAST. Buy exchange ticket (8 cents), leave car at Third Street, taking car No. 28. Leave car at Susquehanna Avenue and Hancock Street, where the Convention Church is located.

Room and breakfast provided *free* for Delegates and Life Members.

Supper will be served at neighboring church on opening night of Convention for 25 cents. Subsequent meals, dinner and supper 35 cents each. Special arrangement for lodging and breakfast will be secured for all visitors who send in their names.

ATTENTION DELEGATES.

Those attending the Convention of the Women's General Missionary Society in Philadelphia, May 12-15, have the choice of two routes from Pittsburgh, viz., the Pennsylvania or the Baltimore & Ohio Railroad. No reduced fares are authorized by either of the passenger associations.

Delegates from Pittsburgh and vicinity traveling together in parties of ten or more over the Pennsylvania may have party rates, which is $7.00 one way. Parties of less than ten may travel on mileage. The net mileage ticket fare is about $6.98 one way. If neither party nor mileage fare is convenient, the individual ticket is $8.72 one way. Parlor car seat fare is $1.50, while a lower berth is $2.00 and upper berth is $1.60.

Trains leave Union Station, city time, 7:55 a. m., arriving in Philadelphia at Broad Street Station at 5:53 p. m. and 9:40 a. m., arriving in North Philadelphia at 5:29 p. m. where transfer to Broad Street Station will be given.

Evening train leaves Union Station, city time at 10:40 p. m., arriving in Philadelphia at 7:00 a. m. (Broad St.)

It is suggested that delegates from Chicago and points West, arrange to make the journey from Chicago to Philadelphia in a body; taking advantage of the party rate which is $16.35 each way. Individual fare is $18.25.

Lower berth between two points is $4.50.

It is suggested that delegates from or via Chicago communicate with Mr. C. L. Kimball, Assistant Passenger Agent of the Pennsylvania Lines, Chicago, who will be glad to be of assistance in the matter of organizing the party, making such reservations as may be desired, furnishing detailed information with respect to fares, rates, etc.

The following is the schedule and rate of the Baltimore & Ohio from Pittsburgh.

Trains Leave Baltimore & Ohio Station.

8:10 a.m., arriving in Philadelphia, 8:19 p.m.
6:00 p.m., arriving in Philadelphia, 6:00 a.m.
10:25 p.m., arriving in Philadelphia, 10:15 a.m.

The day train carries a through Pullman Observation car and Diner. Single

fare is $8.00; Mileage, $6.98; Party rates for ten or more traveling on one ticket, $7.00 each way.

On the return trip, stop-over could be made at Washington, D. C., on through ticket at rate of $8.80 per capita, or on mileage book at $8.66.

Should a sufficient number take this route, either Parlor or Sleeping cars for their exclusive use will be provided.

Parlor cars, $1.50 per chair; Sleeper, $2.00 Lower berth and $1.50 Upper.

ADA K. WILSON,
Railroad Secretary.

* * *

TEXT-BOOKS FOR MISSION STUDY—1915

Order Books Early from the Women's Board Rooms, 905 Publication Building, 209 9th St., Pittsburgh, Pa.

(For Senior Study.)

"THE CHILD IN THE MIDST."

The new text-book, "The Child in the Midst" has just been issued. This volume is not a book for children but about children. The writer, Mrs. Larabee, has sent forth her message from a heart that thrills with love for little children. She appeals to the great organized motherhood represented in our missionary societies to help the helpless children of the non-Christian world.

In our own land children have boundless privileges and opportunities. Yet we are not content with these. If there is anything better for our children we want to know of it. Some of the wisest and best people of our country are giving their whole thought and attention to the betterment of child life, believing that, "Child culture is the greatest science of the age" and that, "Child welfare is at the foundation of world-welfare."

Every page of this interesting book speaks of an unfair division. *Our* children cared for, loved, trained, educated; *their* children abused, mistreated, neglected, misdirected. *The Child of Bethlehem has made the difference.* In our land where His teachings are reverenced we value child life; in non-Christian lands they know not the value. The children of the world need Christ. Shall we give Him to them?

* * *

"OUR WORLD FAMILY." STUDY—1915.

Text-Book for Juniors.

Helen Douglas Billings certainly understands what children enjoy. In the new Junior text-book, "Our World Family," she tells all sorts of interesting things about the little folks of other lands. She begins with the babies, babies who are wrapped in "swaddling clothes," babies who are rocked in date-stick cradles, babies who are swung in hammock cradles, babies who cry a great deal and babies who never cry and just think of it babies who are never kissed.

The "play time" of children on the other side of the world seems very much the same as in this land. Our Juniors will be interested to know that many of their common games have been played for long years by black boys and brown boys and yellow boys.

School time is different. Other lands do not make the same provision for the education of their children as our country does. Millions of boys and especially girls have no hope of ever becoming educated.

The way sick children are treated and the medicine they take will interest American children as will also the kind of churches they attend and the kind of priests who teach them.

There are many things our children can learn from the other children of the "world family" but the Juniors who study this little book will be impressed with the thought that we have something of priceless value to give to them.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

READER! STOP AND LOOK! STUDY THE "MONUMENT!"

What do you see? *Almost a complete "Monument!"*

Important question. Shall the figures all be turned right side up before the Annual Convention of the Women's General Missionary Society, May 12-15, 1914?

Will you help to change the figures? If so, send your gift in form of check or Postoffice Order to the treasurer, Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburgh, Pa., on or before May 8th. After that date send to the same treasurer, care of Mrs. Charles W. Crowe, 2209 Hancock Street, Philadelphia, Pa., in time for the presentation of the "Monument," during the Annual Thank-Offering service to be held at 7:30 p. m., May 13, 1914, in Norris Square United Presbyterian Church, corner of Hancock and Susquehanna Streets.

"THE KING'S BUSINESS REQUIRETH HASTE."

Don't let the "Monument" be marred in any of its blocks when presented to the Women's General Missionary Society at the Philadelphia Convention.

Since letters of appeal were sent out in March the response in gifts and life membership fees has been wonderful—even from unexpected sources, and we are grateful.

We have the best women in the world in our United Presbyterian church and their enthusiasm along all mission lines—but especially along Thank-Offering lines—is a marvel to women of other denominations.

They never—no never—disappoint their leaders and hence we have faith to believe that our beloved "Monument of Gratitude" will appear in the June Magazine complete in its figures.

For 16 months it has appeared in the Thank-Offering Department of our Missionary Magazine in its changing figures from time to time, each month gaining in beauty and interest and hope.

Have any wearied of it? We believe not, judging from the legion of letters of commendation that have been showered down upon the General Thank-Offering Secretary, containing also reports of life membership fees and gifts paid into the Lord's treasury.

May God bless every gift and giver, and speedily make the Girls' Day and Boarding School a reality in Tanta, Egypt!

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Annie Kerr, Philadelphia, Pa.

Mrs. Newton Campbell. By King's Daughters, Grove City.

Miss Byrde McKim, Ellwood City, Pa.

Mrs. J. S. Milholland, Hoboken, Pa., R. D. By W. M. S., Harmarville.

Mrs. F. P. Hastings, Cedarville, Ohio. By husband.

Mrs. Ada Kerr, Cedarville, Ohio.

Miss Maud Hastings, Cedarville, Ohio. By her father.

Mrs. Addie Barnes, Idaville, Ind.

Mrs. Charles E. Cole, Royal Oak, Mich.

Mrs. Charles Newcomb, Garnett, Kans. By the Y. W. M. S., Garnett, Kans.

Mrs. W. M. Humphrey, Slippery Rock, Pa.

Mrs. J. M. Douthett, Renfrew, Pa., R. F. D.

Mrs. J. M. Martin, Grove City, Pa.

Mrs. Mary C. Caldwell. By her son and W. M. S., Oxford, Ohio.

Mrs. A. H. Wilson, Ernfold, Sask., Canada.

Miss Martha Cowden, Bishop, Pa.

Miss Lillie D. Shorts, Pittsburgh, Pa., Homewood Ave. Y. W. M. S.

Mrs. H. G. Snodgrass, Uniontown, O. By W. M. S., Uniontown.

Miss Mary Paull, Salt Lake City, Utah. Miss Elsie Paull, Women's Hospital, New York City. Mrs. James R. Paull, West Allis, Wis. All three made Life Members by Mrs. Paull on her birthday.

Mrs. Ella Fairman Smith, Mercer, Pa.

Miss Lizzie White, Mercer, Pa. By W. M. S., First Mercer, Pa.

Mrs. Harvey Martin, East Liverpool, Ohio. A gift from Second East Liverpool Y. W. M. S.

Mrs. Luella Ervin, Mount Auburn, Iowa.

Mrs. Emma Greaser, Vinton, Iowa. By W. M. S., Pratt Creek.

Mrs. Wilemina McCracken, Traer, Ia. By W. M. S.

Miss Agnes Stuart, Traer, Iowa. By W. M. S.

Miss Grace Brownell, Cedar Rapids, Iowa. By the "Philadora" M. S., Cedar Rapids.

Mrs. Robert Chambers, Hamden, N. Y. By W. M. S., DeLancey Congregation.

Mrs. D. McC. Safford, Salem, N. Y. From Gilchrist Memorial Church.

Mrs. W. J. Reid, Pittsburgh, Pa. By W. M. S., First, Pittsburgh.

Mrs. Rosanna Peoples Hutchison, Swissvale, Pa. By daughter.

Mrs. Thomas C. Pollock, Philadelphia, Pa. By her mother, Mrs. W. S. Heade, Cambridge, Ohio.

Mrs. W. C. Morrison, Cambridge, O.

Miss Anna Isabel Elliott, Cambridge, Ohio. By her mother.

Miss Jeannette McFarland, Cambridge, Ohio.

Miss Elizabeth Ellen Caldwell, Cambridge, Ohio.

Mrs. Hugh Harris, Cambridge, Ohio.

Mrs. Mary M. Scott, Cambridge, Ohio.

Mrs. J. A. Cosby, Tarentum, Pa. By W. M. S., Tarentum.

Mrs. Robert Boyd, New Brighton, Pa.

Miss Margaret George, New York.

Miss Ada C. King, Walton, N. Y. By Mrs. A. G. King.

Mrs. Eva M. Kerr, Butler, Pa.

Mrs. Anna Leal, Walton, N. Y. By Mrs. Leal and Mrs. McCracken.

Mrs. Annie C. Milligan, Pittsburgh, Pa.

Mrs. J. H. Miller, Moline, Ill.

Miss Mary L. McCance, N. S., Pittsburgh, Pa.

Miss Margaret M. McCance, N. S., Pittsburgh, Pa.

Mrs. John Irwin Stewart, New Concord, Ohio.

Mrs. S. H. Wirts, Pinckneyville, Ill. By her daughter, Mrs. J. S. Dague.

Miss Margaret McDill, Knoxville, Tenn. By Miss Sarah J. Anderson, N. S., Pittsburgh, Pa.

Mrs. Emma Patterson, N. S., Pittsburgh, Pa. In memory of her mother, Mrs. Eliza Patterson.

Mrs. William Oldham. By W. M. Society, Neil Ave. Church, Columbus, Ohio.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

David Dean Anderson, Narberth, Pa. By Mrs. Evelyn Lathrop.

Ethel Irene Dickey, Gibsonia, Pa. Money earned by herself.

Katherine Luella Dunlevy, Canonsburg, Pa. By Juniors of Chartiers Church.

William Hanna French, Bedford, Pa. By his parents, Rev. and Mrs. W. M. French.

Willard Frederick Halverson, Des Moines, Iowa. By his grandmother, Mrs. A. E. Halverson, Oakland, Cal.

Alexander Dempster Hill, Pittsburgh, Pa. By his grandmother, Mrs. E. M. Hill.

Margaret Brown Heslep, Youngstown, Ohio. By her mother.

Russell Sterling Hutchison. By his father, Rev. R. A. Hutchison, Pittsburgh, Pa.

Kenneth William Johnston, Bellevue, Pa. By Forest Ave. Junior Society.

Lucy Emma Kuchnert, McDonald, Pa. Birthday gift from her parents.

Mildred A. Kelly, Butler, Pa. By a friend.

James C. Kincaid, Pittsburgh, Pa. By his mother.

Dales Kasley, Swissvale, Pa. By the Junior Society.

Wallace Watson Lambie, Khartum, Sudan. By Juniors, 8th Church, Pittsburgh, Pa.

Mary Gordon Miller and Robert Brice Miller, Pittsburgh, Pa. By their mother and Mrs. J. I. Gordon, Mercer, Pa.

Florence P. Montgomery, Wilkinsburg, Pa. By her aunt.

Vera Catherine Martin, Erie, Pa. By W. M. S., First Church.

Mary Frances Marshall, New Concord, Ohio. By W. M. S.

Janet Nesbit Marshall, Aspinwall, Pa. By her mother.

Frances Ida McClymonds, Wilkinsburg, Pa. By her mother in memory of her grandmother.

Margaret McMains, Springdale, Pa. By her father, Rev. J. M. McMains.

Margaret Louise McLean and Harold Anderson McLean, Allison Park, Pa. Money earned by themselves.

Margaret Jane McArthur, Gujranwala, India. By Juniors of Wheeling Presbyterial

James Renwick Orr and Lois Marjorie Orr, N. S., Pittsburgh, Pa. By Miss M. M. Pressly.

Agnes Patterson, McDonald, Pa. By her younger sisters Marie and Josephine Patterson.

Ralph Ramaley, North Yakima, Wash. By his parents.

Janet Mahood Raitt, Mt. Lebanon, Pa. By her grandmother, Mrs. Janet Raitt, Seattle, Wash.

Robert Fletcher Smith. By his grandparents, Mr. and Mrs. R. A. Innis, Rushville, Ind.

Esther Charlotte Woodburn, Ottawa, Kans. By W. M. S.

Bessie Armstrong, Edith Wentzell and Henry Moyes. By Junior Society, Harmarville, Pa.

Irene Rotnour, Ellwood City, Pa.

Edna Garfield Duncan, Avalon, Pa. By Miss Bell McRae.

Ruth Lytle, Salem, N. Y. By Miss Fanny H. Williams.

Mary Frances Bartley, Butler, Pa. By her mother.

Mildred Boyce, Rushville, Ind. By her grandparents, Mr. and Mrs. J. G. Boyce.

Laura Isabelle Buehrle, Youngstown, Ohio. By her mother.

Alice Jane Bunn, Youngstown, Ohio. By her mother.

Helen Finney, Beloit, Kans. By Juniors of Hopewell Congregation.

Margaret Conner, Hickory, Pa.; Martha and Joseph Cowden, Hickory, Pa. By their aunt.

Mary Elizabeth Knox, Claysville, Pa. By her grandmother, Mrs. Elizabeth Woodburn.

Richard Calvin Grimes, Claysville, Pa.

Harry Michael Burwell, Claysville, Pa.

Robert Milton Foster, Claysville, Pa.

William Kramer, Rushville, Ind. By his grandmother.

Robert Alden Hutchison, Pittsburgh, Pa. By a friend.

Nelle Isabel Moore, Mars, Pa. By a friend.

John Alexander Thompson, Assiut, Egypt. By a friend.

Helen Dungham, Kirkwood, Ill.

Helen Faye Graham, Seattle, Wash. By her own savings.

Grace Elizabeth Giffen, Tarkio, Mo.

Miriam Greenlee, Bergholz, Ohio. By her parents.

Ethel Lillian Hall, Walton, N. Y.; William James Harper McKnight and Eva Agnes McKnight, Walton, N. Y. By their parents.

Margaret Jean Gray. By Junior Society, McDonald, Pa.

Bessie B. Shrader, Butler, Pa.

Frances Jacoby Wilson, Xenia, Ohio. By her *great* grandmother, Mrs. Sarah J. Turnbull.

Florence Phillips, Luxor, Egypt. By W. M. Society, Beaver Falls, Pa.

Nellie Nabean McKesner, Reinbeck, Iowa. By the Junior Society.

Edith Stinson, Viola, Ill.

Hurrah for Our Juniors!

The spaces on the Junior Block of the "Monumuent of Gratitude" have all their figures turned right side up but sixty-two.

The "Five Hundred Procession" of Junior Life Members has 438 boys and

girls in line and needs only 62 more names to have the block complete.

Surely sixty-two names will be sent to the Board Treasurer before the Convention in Philadelphia, May 12-15.

The Juniors and their friends never disappoint us!

SPECIAL GIFTS FOR GIRLS BOARDING SCHOOL, TANTA, EGYPT.

Plain Grove, Pa. Societies.
Lebanon, Pa., W. M. S.
2nd, New Wilmington, Pa., W. M. S.
Mrs. Frederick Elliott.
Monongahela Presbyterial.
Philadelphia Presbyterial.
Detroit Presbyterial.
Mrs. J. K. Johnston.
Mrs. S. E. McCloseman.
Mrs. Ira McKinley.
Mrs. A. I. Hutchison.
W. M. S., Neil Ave., Columbus, Ohio.
W. M. S., Springfield, Ohio.
"Friends of Missions."
Monmouth, Ill., W. M. S.
Cleveland, Ohio, W. M. S.
In memory of Mrs. T. B. Crawford.
Scotch Hill, Pa., W. M. S.
Mrs. W. C. Beatty.
Mrs. James C. Davis.
King's Daughters, 2nd, Wilkinsburg, Pa.
Juniors, 2nd, Pittsburgh, Pa.
Junior M. S., Wheeling Presbyterial.
Colorado Presbyterial.
Omaha, Neb., W. M. S.
Miss E. B. Harvey, Detroit, Mich.
Los Angeles Presbyterial.
Monmouth Presbyterial.
Westmoreland Presbyterial.
Muskingum Presbyterial.
Des Moines Presbyterial.
Xenia Presbyterial.
Mrs. J. E. Graham, S. Kortright, N. Y.
Detroit W. M. S.

LITERATURE DEPARTMENT.

Our women read our Magazine and act upon suggestions. Quite a number of orders have been received for Maps and copies of our "bargain sale" books. New leaflets are "Egypt's Countless Villages" by Rev. J. Kruidenier. "Why Young People Should Study Missions" by Rev. Earl D. Miller. "The 'Zai' or the Casting Out of Devils" by an eye witness.

These are now on sale with more in preparation. "The King's Business" is still in great demand and is conceded to be the most practical and instructive of all the Mission Study Books. "New America" sets one to thinking of the amount of foreign mission work that may be done at home.

A full line of literature in the hands of a capable Philadelphia Committee will be shown at our coming Convention in the "City of Brotherly (and Sisterly) Love" on May 12-15.

By the way, every woman who expects to attend this great gathering should provide herself with a "W. G. M. S." pin made of sterling silver and of beautiful blue enamel with silver lettering or a coronation pin or both. Cost of each is only thirty-five cents.

Pray for a very spiritual convention and come prepared to take a good quantity of helpful literature home with you.

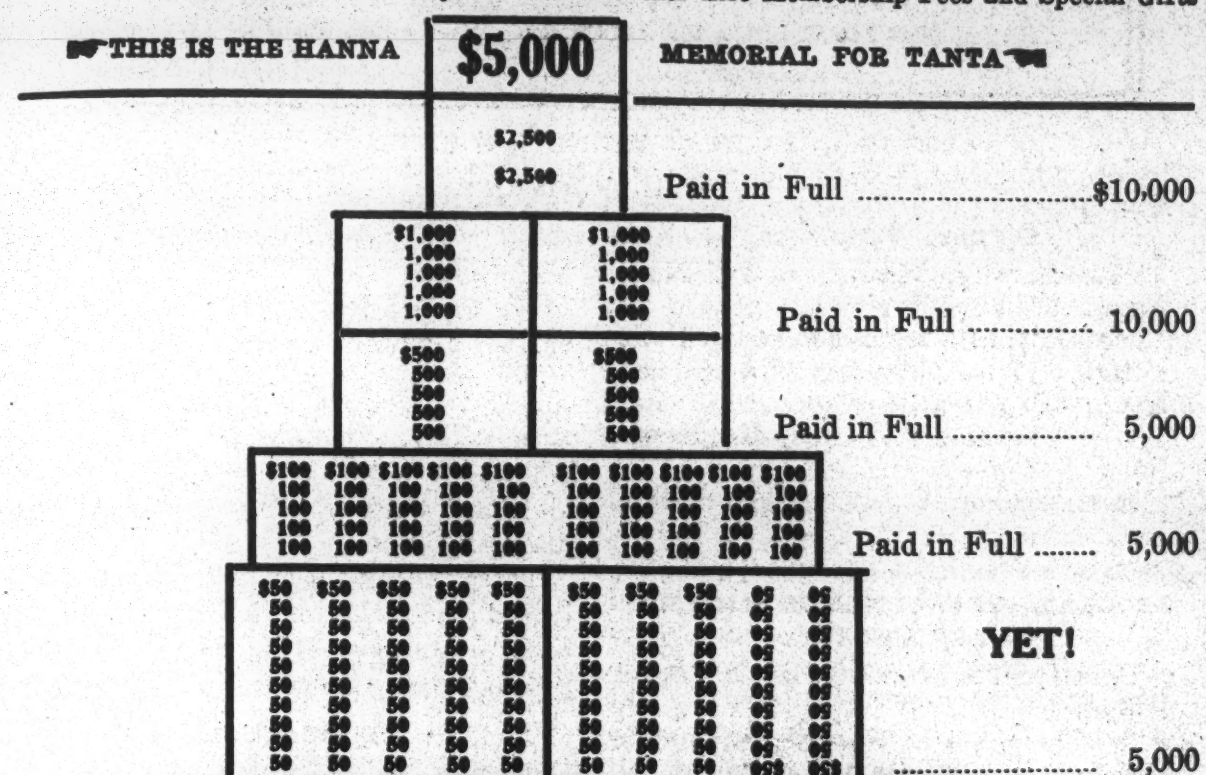
MRS. H. C. CAMPBELL,
Secretary, pro tem.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before May 12, 1914
HOW? .....By Senior and Junior Life Membership Fees and Special Gifts

THIS IS THE HANNA **$5,000** MEMORIAL FOR TANTA



Paid in Full $10,000

Paid in Full 10,000

Paid in Full 5,000

Paid in Full 5,000

YET!

..... 5,000

Paid in Full

..... 10,000

Juniors See This!

.. 5,000

$50,000

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Sialkot City, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

PROGRAM—YOUNG WOMEN'S MISSIONARY SOCIETY.

Devotional Service. Scripture Lesson. 1 John 4:6-21.

1. The Value of Interdenominational Mission Study Classes.
2. In what ways may Young Women's Societies cooperate in a City Missionary Federation?
3. Some Practical Lines of Work that Might be Carried on by Your Local City Missionary Federation.
4. Describe a Summer School of Missions.

Home Mission Study. Chapter Five.

NEW SOCIETIES SINCE APRIL.

"The Willing Workers," Guinston church, Muddy Creek Forks, Big Spring Presbyterial.

Greenville, Pa., K. D. C., 15 members, President, Miss Ida Maybury, Lake Presbyterial.

Lebanon Y. W. Society, Steubenville Presbyterial. President, Mrs. R. B. Ewing.

The Fannie Bailey Mission Circle, 12th Church, Allegheny, Pa., Allegheny Presbyterial. President, Mrs. J. S. Linsenmayer.

Y. W. Society, Boulevard Church, Philadelphia, Pa., Philadelphia Presbyterial. 11 members. President, Miss May Barr.

We are happy to welcome these new bands. May they prosper.

We are very sorry, indeed, to report that any society has disorganized. We wish that our young women might be willing to suffer a little inconvenience and hard work rather than submit to a disorganization.

Those falling out of line are: Sewickly and North Church, Allegheny Presbyterial; Morgan Hill, San Francisco Presbyterial; Colorado Springs, Y. W.

REORGANIZED.

"Willing Workers," 2nd church, Altoona, Pa., President, Miss Elva Miller.

THE RETURNS

How anxiously the would-be office holder awaits the returns from the different towns and counties! The Normal student is very solicitous concerning the decision of the Faculty and State Board. A similar feeling possesses the theological student as he stands before the presumably critical audience. Each is wondering what the result will be. Just now the women and young women of the Church are eager to know what has been accomplished by the missionary societies during the year just past. The time is at hand when the desire may be satisfied. The returns will be open to all who attend the Philadelphia Convention and will later be found in the July Magazine.

Some may be disappointed that larger returns have not been ours, reasoning that so much work and fuss should have yielded a larger harvest, a better fruit.

And so they should! Possibly someone has been negligent, careless, indifferent. It is too late, however, to change figures for this year—another year can be better. Yet what seems small sometimes proves to be mighty. "Little is much when God is in it."

A great tree dropped some seeds on the ground; one little seed sprouted, became a rootlet that grew and split a rock, thus opening a grave and glorifying the God who had been defied by the atheistic princess. A glorious salvation came to Andrew who brought a soul to Jesus. One you say? But that one, Peter, when filled with the Holy Ghost, won three thousand souls to Jesus in one day.

Once a countryman was lying in the shade of an oak tree, looking at a gourd that was growing nearby. He said, "No, no, it strikes me as not right that the paltry little gourd should produce such a large splendid fruit, and that the large, stately oak tree should bring forth such a poor little one. If I had made the world, the oak tree should have been decked with large gourds as yellow as gold and a hundred pounds in weight, a sight worth looking at." Just then an acorn hit squarely on the critic's nose, causing it to bleed. "Oh," he said, "I have received this sharp crack on my nose to cure me of sauciness. If the acorn had really been a gourd, my nose would have been completely crushed."

We should not rest satisfied with small results when we might have done better, yet may we accept the returns, although they represent but small gains, in a cheerful spirit, not criticising the workers uncharitably; whether they be local, Presbyterial or general workers. But may we determine that it will not be our fault if next year is not much more successful.

May the "acorns" on our missionary tree be veritable "gourds weighing a hundred pounds." Should they fall, they shall never spoil our faces, for we will be about our Father's business and not lounging in selfish ease while others work. Sowing bountifully we shall reap plentifully.

IDA B. LITTLE.

* * * *

Last month, parts of a letter from a prospective missionary were presented to you; this month we shall hear from one who is laboring among lost souls who need our Saviour. She is telling some of her experiences.

"Ruth started this morning to attend a training school of ten days for Bible Women, a new venture which one of our older lady missionaries is financing and which is under the supervision of the Evangelistic and Self-support Board of our mission. I hope they will get much spiritual benefit from these days of learning and fellowship. In Ruth's absence, I am going to take a young girl out with me, partly for company and partly to try her. If she proves satisfactory, I may take her on next autumn in time for camp. Please give the girls who send the money my heartiest thanks. I love them each one for their interest in my poor women and for their love for my Master as well as for their self-sacrifice. I wish they could see Ruth and Jawai and Amri and hear them teach the women in the villages. It is a sermon in itself to take these clean, bright-faced, educated girls among the dirty, ignorant women of the villages. When we plead for them to send their children to school instead of getting them married when babies, they sometimes say, "will they get pretty like these girls?"

"We often have difficulty persuading them that these girls are their fellow country-women. They think they must have come from America.

Amri is the proud, happy mother of a dear little daughter. I had the honor of naming the baby. Amri did not want an English name as many of our Christians now do. She wanted a Bible name or an Indian one. I called the baby Sarai (Sarah) and Amri was pleased. There is a very similar Indian name and this seemed to me to answer the needs in every way. 'Sarah,' to me, is the most beautiful name there is for it is my mother's name."

Wouldn't it be fine to live as useful a life as does this young missionary? Is the call a little more distinct than a year ago? What do you hear?

THE PRICE OF DELAY.

Why is it necessary that we shall do all in our power to further foreign mission work now?

At the great Student Volunteer Convention in Kansas City in January it was emphasized again and again that this is a time of unprecedented opportunity in mission work. As a rule, missionaries no longer enter foreign fields contrary to the commands of the government, or against the will of the people, but they go in response to the desire and call of the natives. Dr. Mott, in telling of his evangelistic trip through the Orient last year, said, "It was necessary to utilize the largest available halls in the different cities of India and Ceylon." He was in Constantinople in 1895 and was forced to leave because of the Armenian massacre. Again in 1912 he visited Constantinople and found that "Christian evangelists have perfect freedom and immense audiences in the Moslem capitol." On his visit to Mukden the governor of Manchuria built for him an auditorium seating 5000 people and by government cooperation in Peking and Nanking he was enabled to reach most of the students, and hundreds came to special meetings and indicated their desire to study the gospels, to pray, and when reason and conscience would permit, to accept Christ as a personal Saviour. Dr. Mott was requested to remain in China and spend his time visiting cities and villages, telling the Chinese students of Christianity.

It was also pointed out that this is a time of unprecedented urgency because of the plastic condition of so many nations, because of the corrupt influences of our so called Western Civilization, because of the dangerous tendencies of non-Christian religions, and because of the unparalleled triumphs of Christianity.

The expansion in mission work demands more workers. The appeal comes from every mission field and every Missionary Society. The vast amount of work which must be accomplished calls for a great increase in native Christian workers and this in turn calls for an increased number of missionaries. Not only is there need of more missionaries in the fields already occupied, but there are also some fields which are entirely untouched by any Christian missionary. The emphasis now is placed not on the work already accomplished, but on the amount yet to be done. Dr. Watson tells us that in one province of China with 1,500,000 people, there is only one missionary; in Thibet proper, there are 6,000,000 people with no missionary; in Afghanistan, with a population of 4,000,000, there is no missionary; and so we can count 129,000,000 people who are not reached by a single missionary.

It has been 1900 years since Christ gave His command to His disciples, "Go ye into all the world and preach the gospel to every creature." They were faithful and obedient to His command and hundreds of millions have accepted Christ. Through them the story of Christ has come to us. We have accepted it and it has changed our lives. We rejoice that we have heard and that we live in a Christian land surrounded by Christian influences, but we forget that Christ's command is given to us as well as to the twelve disciples and He is depending upon us.

In considering a business proposition no one hesitates to make the most of a great opportunity when it comes to him. Efficiency and economy are the terms which are heard on every hand. Why can we not apply some business principles to Christian service? Delay means the loss of the advantage already secured in Near and Far East, in Southern Asia and in Africa. Delay means loss of time to each one of us. This is the only generation in which we can work and this is the only time the present generation of the world can be evangelized; whether we can serve by giving our lives or by our prayers, our money and our interest here at home, now is the only time we know we can give anything.

Miss Mary Dodds,
Denver, Colorado,
1st Church Y. W. Society.

SARAH FOSTER HANNA MEMORIAL FUND

(Continued from March)

IN CHARGE OF HELEN M. TEMPLETON, 55 MORGAN AVE., WASHINGTON, PA.

Mrs. Grace L. Robertson, Cambridge, N. Y.	1.00
Miss Jessie Small, Xenia, Ohio	1.00
Mr. and Mrs. D. L. Barockman, Linesville, Pa.	2.00
Mrs. D. W. Carson, S. Burgettstown, Pa.	5.00
Mrs. Kellough, Philadelphia, Pa.	1.00
A Friend, Canonsburg, Pa.	5.00
Mrs. J. L. Sawtell, Wheeling, W. Va.	1.00
Mrs. J. P. Bailey, Bulger, Pa.	1.00
Miss Laura Clark, West Middletown, Pa.	1.00
Mrs. T. P. George, McDonald, Pa.	1.00
Katherine K. George, Allegheny, Pa.	1.00
Mrs. Laura Dales Rudy, Walters Park, Pa.	1.00
Mrs. M. J. Biddle, Monmouth, Illinois	1.00
Miss Mary H. Orr, Martville, N. Y.	1.50
A Friend, Pittsburgh, Pa.	5.00
Mrs. Mary A. Scott, Venice, Pa.	1.00
Mrs. J. R. White and daughters, Canonsburg, Pa.	4.00
Rev. J. C. Hamilton, Washington, Pa.	1.00
Mrs. S. K. Williamson, Cedarville, Ohio	1.00
Mrs. Margaret Fulton, Los Angeles, Cal.	1.00
Helen M. McClay, West Hebron, N. Y.	1.00
Union, Pa., Willing Workers S. S. Class	1.00
Mrs. J. N. Montgomery, Claysville, Pa.	1.00
Lena Alpha Glass, Hoopeston, Ill.	1.00
Emma Mabon and sister, Pittsburgh, Pa.	2.00
Mrs. W. C. Jackson, Philadelphia, Pa.	5.00
Mrs. Robert Williamson, Mt. Carroll, Ill.	1.00
Mrs. A. C. Stewart, Viola, Illinois	1.00
Mrs. S. A. Vickers, Sioux City, Iowa	10.00
Mrs. J. C. Boice, Washington, Iowa	1.00
Mrs. F. W. Simpson, Hebron, Ind.	1.00
Mrs. W. V. Wallace, Kansas City, Mo.	1.00
A Friend, Xenia, Ohio	1.00
Goldfield, Iowa, W. M. S.	1.00
Mrs. L. Smith, Reinbeck, Iowa	1.00
Mrs. Isabel Baird Holcombe, Iola, Kan.	1.00
Mrs. Walter Miles, Viola, Ill.	1.00
Mrs. J. J. Thomason, Monmouth, Ill.	1.00
Mrs. James B. Wylie, Washington, Pa.	1.00
Pitcairn, Pa., W. M. S.	5.00
Mrs. Jane Gibson, Freeport, Pa.	1.00
A Friend of the Work, Hagaman, N. Y.	1.00
A Friend, Sterling, Kans.	3.00
Mrs. Mary Logan, New Salem, Ind.	1.00
Mrs. Elizabeth Rockwell, Garrattsville, N. Y.	1.00
A Friend, Newton, Iowa	1.00
Miss Elizabeth Martin, Altoona, Pa.	1.00
Mrs. John A. Martin, Altoona, Pa.	1.00
Two Friends, Millersburg, Ohio	2.00
A Friend of Missions, Butler, Pa.	1.00
Susan A. Larnill, Mansfield, O.	10.00
Mrs. Mary Ritchey, Washington	1.00
Mrs. George Innes, Germantown, Pa.	1.00
Sarah M. Bell, Pittsburgh, Pa.	1.00
Mrs. James Archer, Steubenville, Ohio	1.00
Eleventh Church, Pittsburgh, Pa., N. S. W. M. S.	10.00
A. G. Vincent, Xenia, Ohio	2.00
Romeo, Colorado, W. M. S.	5.00
Miss Sarah B. Frazer, as a memorial to her mother, Mrs. Loretta Gilfillan Frazer, Class of 1872, Washington, Pa., Seminary	50.00
Wilton W. M. S., Chicago Presbyterial	10.00
First, Butler, Pa., W. M. S.	2.00
San Jose, California, Y. W. M. S.	1.00
Paterson, N. J., Y. W. M. S.	5.00
Plain Grove, Pa., W. M. S.	10.00
Sidney, Ohio, W. M. S.	5.00
Baltimore, Md., Y. W. Fortnightly M. S.	1.00
N. S., Pittsburgh, Pa., Home Society	2.00
Tranquillity, Ohio, W. M. S.	2.00
Freeport, Pa., W. M. S.	15.00
Mrs. A. G. King, Walton, N. Y.	100.00
First, Evanston, Ill., W. M. S.	5.00
Caledonia, Wis., W. M. S.	7.00
Washington, Ohio, W. M. S.	1.00
A Pupil of Mrs. Hanna	1.00
Mrs. R. R. Edgar, Oakdale, Ill.	1.00
Miss Janet L. Brownlee	25.00
Scotch Ridge, Ohio, W. M. S.	6.00
Springfield, Mo., W. M. S.	5.00
Eleventh Church, N. S., Pittsburgh, Pa., W. M. S.	10.00
Carrollton, Ohio, W. M. S.	5.00
Guinston, Pa., W. M. S.	12.00

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

March 17, 1914. Mrs. Yourd presided at the regular meeting of the Board and led the devotional exercises. Mrs. Cook and Mrs. Hill led in prayer.

Minutes of previous meeting read and adopted.

Mrs. Cook reported that she had plans for the new dormitory at Frenchburg and that Mr. Hamilton would like to explain them to the Board. On motion of Mrs. Sands, Mr. Hamilton was granted an audience with the Board at 2 p. m.

Treasurer reported receipts for the month, $2948.79; disbursements, $9215.66.

Mrs. Hill reported that she had renewed the insurance on Frenchburg.

Indian Secretary received reports from all the stations. Mrs. Cooper will represent the Indian work at the Convention in Philadelphia.

Young Women's Secretary reported one new society, Eleventh Allegheny, President, Miss Alice Bolton.

The General Advisory Commission of the Federation of Women's Boards will meet in Chicago, April 24th and Mrs. Mary C. Porter was elected to represent our Board.

Home Secretary received reports from Miss Warnock, Alimo Heights Mission, San Antonio, Texas, average attendance in Sabbath School, 60; Quincy Avenue Mission, Miss Dougherty reports average attendance in Sabbath School, 73; average collection, $1.25; Washington, D. C., Mrs. W. A Coates reports, new members for Sabbath School, 7; for M. S., 2; for Y. P. C. U., 2; and made 87 calls. North Hill, Akron, Ohio, Miss Mary A. Workman reports, average attendance in Sabbath School, 135; Junior Society, 41; Prayer Meeting, 20; Church, 70; Y. P. C. U., 25; W. M. S., 25. Fifteen united with the church and 7 were baptized. Croation Mission, N. S., Pittsburgh, Pa., Miss Hamilton reports, average attendance in Sabbath School, 43, and two Catholic girls united with the Protestant church. Florence Avenue Mission, Miss Allen, reports average attendance in Sabbath School, 35; Church, 28; Prayer Meeting, 8; and made 100 calls.

Miss Workman and Miss Allen close their work, April 1st and Mrs. Coates, May 1st.

Field Secretary, Mrs. Alter, has six Presbyterials booked for April: Los Angles, April 2nd and 3rd; Texas 7th and 8th; Oklahoma 9th; Uncompahgre 12th; Colorado 14th and 15th; Pittsburg, Kansas 17th.

Dr. Weidler will attend the Convention as Home Mission representative.

Council of Women for Home Missions: Home Mission Institute at Chautauqua the third week in August, the Foreign Institute the week following.

Freedmen's Secretary received reports from Mr. Dumas, Mr. Cotton and from Norfolk. Mrs. Cotton and Mrs. McKirahan will attend the Convention.

Foreign Secretary reported that the Egyptian Association asks for $750 to build and furnish another Mat house. Mrs. Campbell moved that we grant their request and suggests as they have money in the treasury that we authorize them to use $700 of it for this purpose.

That we are very grateful to the First Church, North Side, Missionary Society for their very generous offer of $750 to build and furnish a Mat house to be known as the Mary Herron Rest Home, Ramleh, Egypt.

Received a letter from Dr. Grant with resolutions adopted by the Egyptian Association and statements that plans are in progress for the enlargement of Tanta Hospital.

A letter from Mr. Coventry in reference to new building for Girls' Boarding School, Tanta, and blue prints for same, estimated cost without furnishings, $45128. (*Continued on Page* 400.)

Treasurer's Report for the months of February and March, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Jr. Magazine Reserve	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invsts.	Contingent Fund	Womens Assn W'k: Orphans' Home	Womens Assn W'k: Home for Aged People	Womens Assn W'k: Columbia Hospital	Temperance	Miscellaneous	TOTAL
Albany		5.00	50.00																	55.00
Allegheny	1.00	506.00	700.00	504.00	118.00	187.00	121.00	110.00	69.00		100.00			10.00				48.00		2474.00
Argyle		25.00					3.00				3.00			5.00						36.00
Beaver Valley		5.00	50.00	20.00		13.00		3.00	7.00		25.00									123.00
Butler	2.00	29.00	68.00	25.00	19.00	18.00	18.00	12.00	5.00		30.00							5.00		231.00
Caledonia		5.00	78.00		2.00	8.00	3.00	1.00	1.00						1.00	1.00	1.00			101.00
Chicago		60.00	128.00	42.00	16.00	15.00	12.00		8.00											281.00
College Springs		5.00	250.00	5.00		16.00	15.00													291.00
Colorado			80.00			5.00		5.00	5.00											95.00
Concordia		5.00	11.00	5.00																21.00
Delaware	1.00	43.00	282.00	25.00	9.00	39.00	10.00	3.00			20.00			5.00						437.00
Detroit		36.00		7.00		10.00			5.00		40.00									98.00
Frankfort		25.00		30.00	5.00	12.00	13.00								1.00	1.00	1.00	1.00		89.00
Hudson		12.00		12.00	3.00		15.00		5.00											47.00
Indiana		29.00	30.00	28.00	10.00	15.00	10.00	12.00	8.00		5.00			5.00				5.00		157.00
Indiana Northern					3.00	3.00														6.00
Iowa Northwestern		28.00		9.00		27.00	2.00											2.00		68.00
Kansas City			15.00	2.00	4.00			8.00	4.00											33.00
Keokuk			179.00	49.00	4.00	5.00		1.00	2.00		28.00			5.00	10.00			2.00		285.00
Los Angeles		25.00																		25.00
Mansfield		55.00	41.00	15.00		5.00														116.00
Mercer											8.00			5.00						13.00
Monmouth	1.00	18.00	72.00	13.00	9.00	18.00	26.00	8.00	6.00									5.00		176.00
Monongahela		411.00	389.00	425.00	97.00	103.00		93.00			60.00									1578.00
Muskingum		15.00	177.50	25.00	10.00	10.00	2.00	20.00	10.00		30.00									299.50
New York		7.65																		7.65
Oklahoma		5.00																		5.00
Philadelphia		127.00	204.00	62.00	13.00	13.00	22.00	11.00	11.00		63.00			5.00	12.00	1.00	1.00	10.00		555.00
Rock Island		5.00		20.00				8.00			35.00									68.00
Sidney		17.00					3.00	3.00	2.00											25.00
Spokane		19.00	5.00	29.00																53.00
Steubenville		5.00	25.00																	30.00
Vermont		103.00		17.00	8.00	20.00														148.00
Westmoreland		54.00	158.00	67.00	16.00	31.00		10.00	26.00											362.00
Wisconsin		35.00		3.00	4.00	29.00	2.00	2.00	2.00											77.00
Xenia		42.00	450.00	63.00		36.00	3.00	10.00	11.00									5.00		620.00
Texas		11.00		15.00	4.00	4.00	7.00	3.00	1.00						2.00	1.00	1.00			49.00
Uncompahgre		5.00		5.00		5.00														15.00
Conemaugh Y. P. C. U.			35.00																	35.00
Cong., 1st, Indianapolis			50.00																	50.00
Miss Anna A. Milligan			550.00																	550.00
Rev. J. K. McClurkin, D. D.			800.00																	800.00
McFarland Family			100.00																	100.00

| | | |

Unto thee, O God, do we give thanks.

REPORTED AT PHILADELPHIA

WEDNESDAY NIGHT, MAY 13TH

Regular Thank-Offering

$67,892.55

(THE THIRD HIGHEST MARK EVER REACHED)

+ + +

The Completed Monument of Gratitude

$50,722.88

THIS INCLUDES

Hanna Memorial

Special Gifts

Senior Life Members 738

Junior Life Members 503

Copyright Underwood & Underwood.

IMMIGRANTS HAVING PASSED EXAMINATION.

They are now waiting on the barge at Ellis Island to be transferred to the New America. What have we to give them? What will be their first impression of the new world?